

THE SPIRITUALIST

AT WORK.

DEVOTED TO THE BEST INTERESTS OF HUMANITY. PROGRESSION HERE AND HEREAFTER.

VOL. I.—NO. 7. [E. V. WILSON.] ISSUED FORTNIGHTLY. CHICAGO, NOVEMBER 7, 1874 [LOMBARD, ILL.] \$2 FOR FIFTY-TWO NUMBERS. SINGLE COPIES FIVE CENTS.

RENUNCIATION.

(From the German of Conrad Kres.)

I dreamt, when in my youthful days of yore,
Of beating drums, and wild, shrill trumpet's blast,
Of clashing swords and death shots falling fast,
Of heroes' deeds and golden leaves of lore;
And, feverish, I lifted up my hand
To pluck the leaves from Glory's verdant tree:
O how I burned to trace upon Time's sand
The impress of my foot eternally!

Away! away; a distant zone to seek:
The mountains seemed to me, at home, too low;
Too close the vale; the Rhine a brook in flow:
I longed for oceans—Alps with snow-capp'd peaks!
Defy I would the fury of the gales;
The Tropic scenes in all their splendor see;
Then find that "promised land" in Western vales,
And on Ohio's shores a landsman be!

And ev'ry clime through which I chanced to rove
Contained a woe; no land so distant lay
That to its strand not Sorrow found her way;
And, where naught else did thrive, there Misery
throve!
Go, wander thou, my friend, from East to West,
North, South,—in all directions of the wind,—
The same deep sigh doth heave the human breast;
Hard toil and care thou everywhere will find!

The same old strife for daily bread is thine,—
Too dearly bought! Wherever thou dost roam,—
Where Hudson rolls, or on the banks of Rhine,—
Thou'lt find that *want* has everywhere a home.
And if thou dost by industry, attain
Great wealth, which thy lost years hath cost,
What doctor can restore what thou hast lost,
And give of youth a single day again?

'Tis true, to climb the dazzling heights of Fame
May well ambition in thy breast incite,—
A word of praise from Envy to invite,
And from Oblivion's tomb to wrest a name.
Ambition's wing, which first did high ascend,
Will in disgust to earth soon sink,
When thou the fools hast seen who all intend
Of Immortality with thee to drink.

And, if an Empire seemed too small for thee,
A patch of Land now is thy sole desire,—
A sheltering roof, a hearth's bright, cheering fire,
A wife and child,—that thou may'st happier be
Than tyrants whose capricious whims are sent
Around the earth, on wire, with lightning's speed,—
Whose servile Senates yet cannot prevent
That they at last the worms must feed.

It oft may be thy heart doth wish to break,
In weakness groaning under misery's load;
Be patient, friend—pursue thy weary road,—
The distance is but short for thee to make:
Then Death doth come; he knocks at thy own gate,
As he has done before at father's hall;
A friend he seems to thee, an old housemate;
Upon thy children he may later call.

He says to thee: "Good friend, thou long hast dreamt
That life was full of care, and strife, and grief,
Thou now shalt rest; I bring from pain relief:
Thy time hath come, for life has well been spent."
The smiling listener's troubled soul doth flee!
If grass is on his grave, or sculptured marble's gleam,
Doth matter not! Inscribed thereon we see:
"All things are vain, and life is but a dream."

WILLIAM OTTO SOUBRON.

PRE-NATAL INFLUENCE.

An Address delivered before the Women's Congress, in Chicago, Ill., Oct. 16, 1874, by Dr. Mary Safford Blake, of Boston.

If I could place before you at this moment one of the finest binocular microscopes, and thereby increase your power of vision 2,000 times what a world of hidden life, of beauty and of wonder would be revealed to you after you had taken a glance of the before unseen through surrounding you. How eager you would be to concentrate your gaze if I told you that under your object glass was a protoplasmic atom, a germ of life.

In the moment of eager expectation, you might find yourself querying, as did the philosophers of old, "will there not be revealed to us in this germ of the seat of life, the habits of the soul?" How you would concentrate your visual power, wipe your eyes carefully, and adjust the eye-glass, brush it that it be not dimmed, and then, as if I could help you out of the dilemma, you might turn to me and acknowledge that you see only a pellucid atom, void of shape and form. Chagrined though I am to confess it, I should be powerless in aiding you to see more. No human skill can decide if this molecule contain within it the inherent something that shall enable it to develop

into the highest or lowest form of life: into man, bird, protozoæ or plant. It would seem, as Maudsley says, that this cell is possessed of a memory that makes it loyal to its ancestry. Suppose the conditions of this atom which we are examining are favorable to the development of the human species, we shall then find a germ capable of receiving the anatomical, physiological, pathological and psychological traits and tendencies peculiar to its parents, or what is more singular according to the law of atomism, those of its ancestors dating back three or more generations. This being the case, well might Emerson exclaim: "Who shalt save us from our ancestors?" or Montague: "What a monster is this germinal atom from which we spring, carrying with it not only the corporal form, but the thoughts and inclinations of our forefathers."

Let me state some of the peculiarities pertaining to this law of hereditary. This law holds true in all life, both animal and vegetable. In man, it has a dual manifestation. In the physical structure, in his anatomy, it is shown in a marked degree in the peculiar cranial and physiognomical development of the several races of the human family. On the other hand, mental peculiarities are no less marked. Let us first note the effect of inheritance on physical life. This law has been closely studied in its relation to animals. Stock breeding has received much attention both in Europe and America. The massive English draught horse, the fleet racer, and the Shetland pony are illustrations of the variations that may be brought about in the horse.

Darwin has shown by careful selection of peculiarities to be observed, that almost any degree of difference can be produced in domesticated animals.

Plant life furnishes numerous illustrations of this law. Our first apples were all produced from the gnarly crab. All of our tomato plants under cultivation, the large and the small varieties, the yellow and the red, originally came from one plant. A celebrated Frenchman has shown, by experimenting with the dancus carota, that six generations were only sufficient to produce from the wild carrot our favorite edible. The varied beauty of the wild aster has charmed your eye; its city cousin, magnified ten fold, with all its varied hues, and trained to perfection, is the handiwork of the skilled florist. The step from the little single aster, growing by the wayside, to the large, showy, quilled one of your lawns, is a long one, but the variation from one generation to another, of which the gardener has taken advantage in the production of the latter, has been exceedingly slow. A slight increase in size, a deepening of a tint, a delicate turning of a petal, have been watched for, and added together generation after generation, the result is the present showy aster.

The instances are rare in which any especial attention has been bestowed upon a perfect development of the human species. We all remember the account of that historic body-guard of Frederick the Great's father, famous for their immense physique, and that this commanding stature should be perpetuated, they were allowed to marry none but women of corresponding size.

The practice of the ancient Greeks, of putting away their maimed, dwarfed and diseased children, that they might not perpetuate their physical defects, shows how early this law of inheritance was realized. Strength and perfection of body was the ideal of the Greeks. At the present time this has been lost sight of in a more thorough study of the development of the intellect. The most rapid progress must unite the two.

Galton, who has very thoroughly studied the laws of heredity, says that the dextrous oarsmen and athletes of England have followed the same occupations for generations in the same family. The same is true of rope-walkers and skillful dancers.

The individual characteristics of each parent are sometimes strikingly reproduced in their children. This is shown in the intermarriage

of races of opposite color, a child having one African and one Anglo-Saxon parent may partake wholly of the characteristics of either the father or mother. Another forcible illustration is that of Lislet Geoffrey. He was the son of an ignorant negress, from whom he took her color and form. From his father, an intellectual white, his talent, which was so marked that he overcame all obstacles thrown in his way, in the acquirement of knowledge, and died crowned with the highest honor that literary fame knows in France, that of being a member of the French Academy of Science.

Idiosyncracies of physical development often run a marked course through several generations; they may be transmitted by either parent and they may be shared equally, in the children, by both sexes. This is frequently seen in polydactylia, a superabundance of fingers and toes, or in some peculiarity of form of the same. An organic arrest of development of a part of the body, as in hare lip, is not infrequently in the same family in successive generations.

Of hereditary anomalies, that peculiar one of Edward Lambert is the most remarkable. His whole body, except the face, the palms of his hands and of his feet, was covered with a horny excrescence. His entire family, six sons, each when six weeks old, presented the same strange appearance. They in turn transmitted it to their sons, and this ran through five generations. I recall the following cases: 1. That of a girl whose hair at twelve years of age was silvered with gray. Her father's had become gray at the same early age. 2. A boy who, at seventeen, retained not a trace of his original black hair. His mother and grandmother had this same marked peculiarity. If the theory respecting the change of color in the hair is correct, that it is a nervous influence, then again is illustrated the subtle force that nerves contribute to the law of heredity.

These illustrations are in accord with a very generally accepted theory that peculiarities of the father impress themselves more frequently upon the daughters, and those of the mother upon the sons. Instances such as have been cited become familiar to us, and we cease to think of their deep significance. But when we come to note the heredity of acquired modifications, each individual cell of the body becomes magnified in importance.

Kirchow says that this anatomic element plays the same role in the organism that the individual does in the state, that it has a certain measure of independence, and at the same time makes an integral part in the social body.

The speaker recounted several well-authenticated cases, illustrating Kirchow's theory. She then went on to say:

Prof. Laycock and others say that the mind may exert an influence through the circulation that mental states may cause the dilation and contraction of the small vessels that convey nutriment to the cells of the glands and tissues. Tuke says: "The result of impressions made upon the senses from without, cause sensation and motion and important changes in the organic functions of the body." Carpenter maintains that influences are transmitted, not only through the vaso-motor nerves, by virtue of mere action on the calibre of the vessels, but by the direct action upon entrition and secretion.

Having dwelt somewhat at length upon the physical man influenced by heredity, we will now consider his mental condition, for, as George Eliot says—

"What! Shall the trick of nostrils and of lips
Descend through generations, and the soul
That moves within our frame like God in worlds
Imprint no record, leave no documents
Of her great history?"

In his intellectual status we find man "heir of the ages," and, as Maudsley suggests, inheritance as a natural endowment, the labored acquisitions of his forefathers. To illustrate this, we here but mention the names of Vernet, Bonheur, Teniers, Caracchi, Titian, to find that art, as a talent, manifested itself as an in-

heritance. In the family of the Titians there were nine distinguished artists.

The opportunities granted women from the early ages down to quite recent periods, for the exercise of the talents they possessed, have been so few that it is impossible to tell how much of latent power has slumbered in them. We cannot, I think, overrate the influence that mothers have exerted on their offspring. The very desires and yearnings that they may have had for more knowledge, and for the privilege of exercising in congenial ways that which they did possess, may have mirrored itself upon the minds of their offspring, as germ talents.

In music there is the remarkable instance of heredity in the Bach family, which stamped itself as genius through eight generations. Beethoven's musical talent was the climax of a gift that had distinguished his father and grandfather. Literary talent as a direct transmission, has been less frequently observed. Mental gifts in other directions have been noted among the children of writers. Goethe recognizes a share of his talent as an inheritance from his mother, who possessed a clear brain, and remarkably individual traits of character. Much of Schiller's fine spirituality has been traced for its origin to the beautiful nature of his mother. Among the Herschels there is the father, his brother, his son and daughter, all distinguished scientists. Parental impressions are only beginning to be observed by scientists with care and intelligence. Each has been left to interpret them according to the dictates of his fancy. Tuke says: "Probably every sensuous impression once produced is registered in the cerebral hemisphere, and may be reproduced at some subsequent time, and yet there be no consciousness of its existence." These important and interesting phenomena may be accounted for by supposing them analogous to the photographers' impressions left upon the negative, which await only the proper conditions for development; so likewise, these subtle influences which have unconsciously, but indelibly, stamped themselves upon the human organism, await development. They then become a transmitted inheritance. Nervous impressions made upon the mother during the period of gestation, may interfere decidedly with the nutrition of the child's mind and body. I can but believe that the so-called mother marks are the result of nervous impressions which take form, it may be, in an undue supply of blood, or a lack of a proper amount of the same, to the part affected. Several instances during the Franco-Prussian war were observed of children born with amputated limbs; it was ascertained that the mothers had been shocked by learning that a corresponding limb of some dear one had been lost in battle.

Peculiarities of disposition, as to inheritance, can be traced in many instances. The captain of a vessel was lost at sea, some of the crew were saved, and his wife believed him to be among the number. Day after day she watched with intense anxiety his coming; every footfall by day or night caused the hope in her that he had come. A child to whom she gave birth several months after her husband's death, from infancy to maturity was never known to sleep if a footfall was heard, and her whole life was characterized by an anxious expectancy.

Children born of mothers who have endured great grief during pregnancy, often cry incessantly for months after birth, and may even carry this gloomy tendency through life.

Drapier says that the primitive cell helplessly submits to whatever impression is put upon it, and the descendant becomes like the ancestor. In no direction of development are we more impressed with this than in the heredity of tastes, and this again is nowhere more strikingly exemplified than in the taste for intoxicating liquors. There are those who do not dare to look upon the wine cup when it is red, and how much less taste its contents. A mother who had an abnormally craving desire for brandy, gave birth to a child that was not pacified with its food. Remembering her unsatisfied longings, the mother suggested as an experiment giving the child a few drops of brandy

and water, and from that time it was quiet and satisfied with the nourishment given it. Two children found a flask of spirits that was kept in the house for medicinal purposes, and drank therefrom till they were helplessly intoxicated. When the parents returned and learned the cause of the illness of their children, thinking to cure any desire in them for liquor in the future, offered them more; at the sight of it one turned his head in disgust, but the other one seized the cup and would have drained its contents. The father bowed his head in silence, in sorrow and remorse, knowing too well the origin of the taste. The after life of this child was a struggle with the tempter. Occasionally it mastered him, and I have heard him say that sobriety had cost him a great effort.

Dr. Morell examined the mental condition of 150 children between the ages of ten and seventeen, from the poor classes of England, the majority the offspring of criminals and of those addicted to the use of liquors. He says not only were these children endowed with a depraved physiognomy, but there was stamped upon them the triple curse of physical, intellectual and moral degeneracy. When we realize the large numbers of children, not only among the poor and ignorant, but also among the educated and the wealthy, that are conceived when the demon alcohol is coursing through the blood of one or both parents, we are not surprised that drunkards and criminals are the result. Last winter I made constant visits to the poorest and most degraded occupants of the dilapidated tenement houses in Boston. Among many other similar experiences I recall a bare attic room, within it husband and wife, both lying upon a pile of rags, in one corner, stupefied with liquor. The wife and mother, half-clad and deformed, clasped in her arms a six months' old babe, which was drawing its nourishment from her poisoned milk.

If the imp of darkness had conspired to imbue the child's nature with the worst possible influences, nothing more could have been done to bring about this demoralizing result. In another den of wretchedness I saw a little child whose head scarcely reached above the table, drink empty before I could seize it, a cup that contained whisky that had been prescribed by the city physician attending the dying mother of the child.

We must take into consideration that inherited alcoholism shows itself not alone in drunkenness, but in the form of mania and of hypochondria. As Carpenter says, "it weakens the will, excites the lower propensities, and blunts the moral sense." Dr. Howe, of Boston, reports that of 400 idiots in Massachusetts, 145 were the children of intemperate parents; he says further that the transmission of any infirmity is not always direct, it is not always in the same form. It may be modified by the influences of one sound parent, it may skip one generation, it may affect one in one form and one in another, so in a thousand ways it may elude observation. It may affect a child by diminishing and not destroying the vigor of its mind and body, almost paralyzing one mental faculty, or giving fearful activity to one animal propensity, and so reappearing in the child in a different dress from that worn by the parents.

Dr. Thompson, of England, who had an extended and intimate experience of years with criminals, cites many instances in which several members of a family, running through three generations, with alcoholic taints, were imprisoned for various offences and executed for murders they had committed.

We have had in Boston, the past year, in the person of a tender youth, a fearful example of mania for the torturing and murdering of children with whom he came in contact. If the mental condition of the mother could be known when she was carrying her child, there would be a possibility of striking at the root of this propensity. He may have been an unwelcome child, and she have pondered in her heart his destruction, may even have made the effort to destroy him. When asked for his motives in committing such cruel deeds, his reply was, "I could not help it."

In China, when a capital crime is committed, the physical and mental condition of the offender is scrupulously considered, but the investigation does not cease here, the person's antecedents are inquired into, from the more distant branch to his immediate family, and sometimes the parents, and those more distantly related, share his punishment. I was told recently of a man who declared that the taste for tobacco was a natural one, and proved his assertion, in his own case, for he and all his brothers had chewed it with a relish from childhood. Upon further inquiry it was found that his father had used it, both his grandfather and grandmother, and so on for generations before. It is not surprising, following the law of development, that this habit had become a natural one. The use of all the lesser stimulants, tea, coffee and spices, indulged in by the parent, are not lost sight of in their influence on the child. They prepare the way for the desire for stronger stimulants. Aided in our observation by the microscope, we have learned that an especial food is set apart for the development of the queen bee. A careful selection of diet, during gestation, may add to the finer qualities of all growth in the human embryo.

Aversion in taste is also hereditary. I knew a child whose mother had a special dislike for animal food. This boy has never been induced to taste it, and avoids going near a market where it is for sale. A distaste for certain food is so deeply seated that some are made very uncomfortable by sitting near it at table.

Inherited diseases are so universal that we need not cite far-fetched cases, but rather call

to mind many instances in our own circle of friends and acquaintances. The skillful, careful physician never fails to inform himself, if possible, in forming his diagnosis, regarding the inherited mental and physical predisposition, of not only his patient, but of his forefathers.

Since life-insuring has become a legitimate business, this subject has been so carefully considered, that, given the health, status and longevity of the ancestors, and a very fair estimate can be made of one's own length of life chances. Sudden deaths at a certain age have been known to run through a generation of families. Suicidal tendencies are inherited. In the beautiful Italian valley of Aoste, every third child born develops into cretinism, or is affected by goitre. The climate, the air and the water have in turn been considered by scientists responsible for it.

I have never seen reference made to the surroundings of the mother during gestation as influencing it, which seems to me exceedingly probable, when we consider the burdens she bears. She gleams from the valleys and mountain sides, far distant it may be, heavy loads of wood, which are carried home on her head. The hay that she cuts with a sickle, high up the mountains, she takes home in the same way. The water used by the household is passed in heavy buckets in like manner upon her head. To see the blood vessels in the necks of these women distended under such long pressure; to go into the illy-ventilated rooms in which they are crowded with their domestic animals; to know that hundreds of years of close intermarriage has been carried on among these diseased and imbecile people, and one cannot but be impressed with the belief that science need not seek alone among the elements for the source of this degraded condition.

Holmes says of family idiosyncrasies, "It is frightful to see all the hereditary uncomeliness or infirmity of body, all defects of speech, all the failings of temper intensified by concentration, so that every fault of our own finds itself multiplied by reflections, like our images in a saloon lined by mirrors."

The lines are very finely shaded that blend into one, idiosyncrasy and insanity; the former being a less marked deviation from the normal, does not stamp itself in so marked a degree as in inheritance.

Transmissions of the grosser appetites often cause the recipient a lifetime struggle to keep them at bay. Sexual abuse in the parents is not infrequently transmitted to the children, in the form of idiocy or paralysis.

Werdley, in his pathology of mind, says that the descendants of men whose minds have dwelt solely upon the acquiring of wealth, so degenerate, mentally and physically, that it leads in a few generations to the extinction of the family.

Habit is an acquired disposition. This shows itself in the faculty by which languages are learned, in the skilled movements of musicians and in the writing of different nations. An English child educated in France rarely ever loses the peculiar English chirography.

The influence of intermarriage upon heredity cannot perhaps be more pertinently illustrated than by citing the close relationship that has existed for so many ages among the Jews. Their religion has restrained them from intermingling with other nations, and the love of retaining their worldly possessions in the family line has forced the close intermarrying among those nearly related by ties of consanguinity; and in no other nation do we find mental or physical traits so marked and so definitely transmitted as among them.

The late venerable Prof. Opholzer, of Vienna, used to say, when a patient came under his observation, a youth, perhaps, of seventeen, who was married to his niece of fifteen, "These Jews must become a nation of imbeciles" and yet, with it all, they have held their own remarkably well, in part attributable, I think, to wise observance in the marriage relations, and to their industry and frugality. Nothing else but marrying exclusively among themselves has kept the Gypsies a distinct class, a race of vagabonds for generations. Note the civilization of races that have remained isolated, China and Japan for instance, and we see how much slower has been their growth than among those nations that have intermixed with others. M. D'Arbigny, who has carefully studied the mixing of nations by marriage, says that the products are always superior from a mingling of types. The melange of degraded races gives a very low order of beings; and here is seen the necessity of educating and elevating the ignorant masses in our own land. By their continuous intermarrying, the evil traits they possess become intensified in their children.

The influence they exert cannot be limited, but it permeates as a miasma the whole body politic. Leibinz said: "Give me the educating of Europe, and I will change the face of it in a century."

Only the education that makes honest and pure men and women can be relied upon to perpetuate our liberal institutions and our nation as a republic.

Now that we have seen the momentous importance that heredity exerts upon man, what remains to be said of the influence of education as a counteracting force? Descartes, Helvetius, and others, agreed that men were born equal, with equal aptitudes, and that education alone made them what they are.

Papillon considers the force of heredity first and education secondary in its influence upon the character. In families in which education does everything to make children alike, we see the most marked deviations in character and temperament.

Education no doubt does much to transform and modify, but it is doubtful if it ever creates. It may make a good musician, but never a musical genius.

If we settle down upon the fact that heredity is all-potent, that there is no modification through education of it, then are we likely to remain in a hopeless condition. There will be no strife with the tendencies of the spirit and of the flesh, and we shall go on from bad to worse as individuals and as a nation.

We all know how the maternal hen has her heart racked with anguish to see the brood of ducklings that have come from under her protecting wing, rush into the water, true to the duck instincts that are not to be eradicated by any foster mother influences.

The experiment has often been tried, and failed, of making the Indian child develop into a civilized individual. The idiot still remains imbecile after years of effort to educate him, but with a condition often greatly ameliorated. Because there are hereditary obstacles in the way, and we are hindered in the achievement of all we desire, that is no reason why we shall ever relax the effort to approach our ideal. It may be that as we grow wiser and more judicious in our educational methods, that when we learn a system by which the best in every nature can be drawn out, and the worst be thus outdistanced, that we shall then be able to free ourselves more speedily and surely from the bondage of inheritance.

Emerson says: "Speak to the heart, and the man becomes suddenly virtuous." Science has done so much for us already that we can to a great degree escape from the Democlean sword of disease that inheritance hangs over us. We know that change of climate, change of occupation and of habits, taken before the tendencies germinate in disease, are quite sufficient to hold them in abeyance, and even to eradicate them. Are the influences of both parents equally potent upon their offspring? Discrepancy in age between the parents modifies the influence that either may exert. Fortunate for the offspring is it that a young and vigorous mother gives her physique to the child, instead of its taking that of the father, if he be old and infirm. The most of our experience upon this subject must be taken from the observation of careful stock-breeders.

The Arab, who, after all, cannot be cited as an exception, when compared in this respect with other nations, is far more absorbed in the in the genealogical perfection of his horses than in that of his own kind, and he greatly prefers nobility of extraction on the part of the mother than on that of the father. When considered in all their varied relations, the scales of influence are very evenly balanced between the parents in their children. Neither can shirk the responsibilities resting upon him or her and be found guiltless. In my opinion, a large share of influence coming to the child, from the father, is communicated through the mother by impressions that she receives of him during gestation. If there is unison of spirit, a harmonious blending of their natures, there is more likely to be an equal mingling of the traits of both parents; while, on the other hand, if the husband is brutal, if her soul loathes his presence, then the child is most likely to be stamped for life with his most undesirable characteristics. Likes or dislikes frequently stamp themselves more forcibly at this period on the mind of the mother. Sometimes an inmate of the house becomes odious to her. She carries on a continued warfare with herself to overcome the feeling, and the result upon the child is the inherited peculiarities of the individual. These instances, which have often been observed, teach us a very important lesson—the necessity of making the surroundings of the mother as congenial and pleasing as possible, if we will have the child all it may be, happy, bright and beautiful. We have seen that the life and surroundings of both parents before, at the time of, and after conception are conditions that directly affect the child. The importance of physical perfection both in the individual and in the race, cannot be over-estimated, for upon a sound physical basis rests strength of mind, of soul, and all its multiple outgrowths. Again, strength of mind, that power which comes from thought, is becoming more and more the great controller of mankind. It is a pressing duty upon those upon whom rests the responsibility of perpetuating the race, to study well the conservation of this force. The sickly in body, the depraved in mind, in becoming fathers and mothers, run the fearful risk of multiplying and intensifying the misfortunes that they perhaps have wrestled with through the neglect or ignorance of their parents. It is incumbent upon the parent then to make constant effort after purity of body, after culture, and strength of mind, that these most desirable qualities may become the birth-right of his offspring.

Healthful, congenial employment for the mother, whether intellectual or physical, best fits her to transmit a love for the same to her child. Not only this, but it has been proven in more than a few instances, that she may bequeath to the little one lying so close to her heart a love for special pursuits. Let her devote herself to music, with zest, and if it be but a poor weak melody that she herself can create, her soul may some day be thrilled with the song of her child. But of all the legacies to which a child has the right, and of which the world has most need to-day, in her children, purity is the chief. Look to it, fathers and mothers. How is your child to obtain this? Cleanse ye the fountain and the stream shall be pure.

Yet when they with washed hands would lead the impure from their manner of life, lo!

all fingers are laid on the lips, and silence is compelled. But the time has come when, if we should hold our peace, the very hills would cry out. While every other animal of earth is raised with care and foresight, that each separate race may inherit former and finer qualities, man alone is not to be reared by chance. The time must come when the God-given and God-like power of creating shall not be prostituted to lust and passion. Human beings must learn that sexual appetite was originally given but for the perpetuation of mankind. Is the thought startling. Why so? Is man more animal than the animals themselves? Alas, yes! and for the very reason that he has abused his royal powers. Scattered here and there are pure souls, men and women, who have gathered themselves up from the mire of the world, and and who are leading lives of continence, and rearing children who can but inherit such pure souls. And thousands there are who gladly would—patient mothers, long suffering wives—who would rejoice to accept such a doctrine as a glad evangel. But till men, as well as women, the world over, study well these laws of inheritance, and become pure and right in their lives, we must still grieve over the little ones who come into life defrauded of the moral, physical and intellectual bequests to which they are rightful heirs.

A MUSICAL APPARITION.

A Young Lady from the Spirit Land who Materializes and Plays on the Piano most Charmingly in a Lighted Parlor.

Another remarkable "medium" has made her appearance in England, her "apparitions" in many respects surpassing the "Katie King" of Miss Florence Cook. The medium is a young lady of about seventeen years, and of excellent family, being the daughter of Colonel Showers, of the British army in India, and niece to Gen. Showers, one of the heroes of the Indian rebellion. A correspondent in a recent number of *The Spiritualist* relates the following observations made at a seance;

"On Sunday, the 29th of March last, I had the pleasure of being present at the memorable seance at Hackney, when Mr. Crookes obtained the 'absolute proof'—so dear to the scientific mind—of the identity of the spirit Katie apart from that of her medium, Miss Cook. Mr. Crookes has duly recorded the result of his interesting experiments in your pages, and I need only say that myself and the others present were gratified at his success, as his outspoken testimony will go far to establish the validity of the 'materializations,' and tend to the discomfiture of certain unscrupulous persons, who, for some time past, have sedulously endeavored by word and deed to injure the character of an amiable young lady, and throw discredit upon the wonderful manifestations obtained through her mediumship."

"I did not think that so soon afterward, I should myself receive similar corroborative proof through another gifted medium; but as I have been so fortunate, a short narrative of the circumstances may interest your readers."

"The day after the seance referred to, Mr. Lummoore kindly invited me to his residence, 16 Gloucester square, Hyde Park, W., to meet Mrs. and Miss Showers, who, in fulfillment of a long standing promise, paid him a first visit that evening. Miss Showers, after dinner, kindly offered to give a seance, and we adjourned to the drawing-room up stairs. The ladies not having been in the house before, we thought it right to ask the spirits what manifestations we should sit for. We sat round a table in the back drawing-room, and were immediately directed by loud raps, which came alternately on the table, the floor and the back of the medium's chair—to sit for the 'full form.' Accordingly, the back drawing-room was made a cabinet in the usual way (as minutely described by Mr. Varley in his recent article) by half closing the folding doors, and hanging a curtain over the space left open. Mr. Lummoore then locked all the other doors, and placed the medium in an easy chair inside the back room, close to the curtain. Miss Showers was dressed in a high black silk gown, with white lace round the sleeves and throat, and having seen her comfortably seated, we went into the outer room and sat just outside the curtain. The large solar lamp was burning brightly, and there was a blazing fire in the grate. There was excellent light during the whole of the seance which followed, and it is worthy of remark that we were only directed to lower the lamp a little once—for about five minutes space—during the whole time."

"Almost directly we sat down, the plaintive voice of the spirit Florence was heard. On asking her if conditions were good, she said they were good, and stepped out at once before us. She was dressed in the usual flowing white robes, with a long veil over her head and shoulders, but not over her face. She had a small white covering over her head, but no hair was visible, except just across the forehead. (Miss Showers wears her hair long, and it comes below her shoulders.) There was the usual resemblance in features to her medium, which, however, became less perceptible as the seance progressed. The eyes of the spirit were much larger, and remained opened and fixed. After greeting us all, Florence went back to her cabinet, and an amusing and voluble discussion took place between her and the spirit Peter inside. Peter evidently wished to show himself, but at length, after some comical grumbling, gave way to Florence, who then came out again, and, in answer to Mr. Lummoore, said, shortly we should see her and her medium together. Mrs. Showers then went to the piano

and played a slow march, to which Florence and Peter sang together, and in alternate bars. The voices were very fine, and harmonized beautifully. We then resumed our seats, and Florence, raising the curtain, asked me to go inside and look at her medium, at the same time directing me to hold up the curtain and let in the light. I did so, and stood just before Miss Showers, who was lying back entranced in her easy chair, in her black dress, with the white lace round the sleeves and throat. Florence, in her white robes, stood close to my left hand, in the full light from the outer room, that came in as I stood with the curtain raised in my right hand. I asked that I might throw the curtain quite back, so that I might distinctly see the medium's features. Florence said it would be dangerous to do so then, but that at a future seance I should be allowed to bring a lamp or candle into the cabinet with me for that purpose. I carefully looked at the medium and Florence, and satisfied myself, beyond a doubt, as to their separate identity. After scrutinizing both for about five minutes, Florence took my left arm with her right, and raising with her left hand the left arm of Miss Showers from her lap, touched my hand against that of the medium, and held them together for about six seconds. The medium then gave a slight start and moaned. Florence told me to go outside, and I did so, and resumed my seat. During the whole time that I was in the cabinet I held back the curtain to admit as much light as was permitted. Florence and Peter repeatedly spoke to me. Peter was not visible, but his deep voice appeared to come from behind the medium, some distance above her. Peter said that I should be able to get still further tests in the future, and that I was to testify to what I had witnessed, which I promised to do. Florence was rather indignant with me for saying that I could not see the features of the medium clearly without more light, and rated me in no measured terms, but at length was pacified, and also gave me the promise I have referred to above.

"Mr. Luxmoore then went into the cabinet for about three minutes, and wishes me to state that his experiences were similar to mine. A like promise as to future seances was also given to him, and he was instructed what kind of lamp to procure for further experiments.

"We were then told to go and sit on the sofa at the other end of the room. We did so, Florence walking out after us. She expressed great delight at the size of the room, and said she was quite at home. I walked up to her, and was permitted to kiss her hand. She then started on a tour of inspection round the room, examining the furniture, pictures, and the albums and books on the tables. She took a cup of tea from the side-table and put it to her lips, saying that it was 'cold and very nasty.' Finally, she came and sat down on the sofa, by the side of Mr. Luxmoore, but complained of our staring too fixedly at her, and said we were to turn away our gaze. Florence then told us to lower the lamp a little and place it on the piano, and she played with great feeling and exquisite touch some music that was strange to me. It is no disparagement to say that Miss Showers, who is a fair pianiste is completely surpassed by her wonderful familiarity. Florence then made a further tour around the room, and at last retired to the curtain, where, at my request, she stood to be measured against the folding door. Her height exceeded that of the medium by fully three inches. She seemed loth to leave, but said she must, at length, as the power was fast diminishing. We thanked her and Peter (who during the whole seance had joined in the conversation, and expressed his opinions very freely); and Florence, wishing us all adieu, walked behind the curtain. After an interval of five or six minutes the medium awoke and came out of the cabinet. She said she had been asleep the whole time, and was quite unconscious of what had taken place. This excellent seance lasted one hour and ten minutes.

"The above account is abbreviated from my shorthand notes made immediately after the seance, as indeed are all the accounts of the kind that I send for publication; as I consider it desirable, for the sake of accuracy in these important matters, to trust to memory as little as possible.

"In conversation with the spirits Peter and Florence, I have been told—that the manifestations through Miss Showers are produced in the same way as those given through Miss Cook. Asking Peter why I could not yet bring a light with me into the cabinet to see the medium fully, he replied: 'The light destroys the peculiar trance condition in which we have to place the medium during these manifestations; it causes a sudden shock, undoes all our work, and injures her.'

"I also asked him what the result would be if the materialized form were seized or detained by the sitters? Peter's reply was: 'It would kill my medium; whoever did such a thing would be her murderer.'

Geo. ROBERT TAPP,
"18 Queen Margaret's Grove, Mildmay Park, London."

A Swiss priest gravely charges that during the last two years sixty-seven Roman Catholic priests have been convicted of immorality in France and Switzerland. In view of such facts, he says it is high time to restore by marriage the good name of the Roman priesthood, which the misconduct of too many of its members has covered with infamy, and therefore he is going to abandon celibacy.

KATIE KING.

The famous apparition bearing this name which (or who) convinced Prof. Crookes and Alfred Wallace, in London, of the reality of Spiritual phenomena, has appeared of late in Philadelphia. The American medium was Mrs. Holmes. Robert Dale Owen has critically investigated Katie's career on this side of the Atlantic, and has published in the *London Spiritualist* a long and interesting account of it. All the precautions against imposture which were taken in London were repeated in Philadelphia. So far as human ingenuity could do so, fraud was made impossible. A small cabinet, with a single door, was placed in the parlor. The doors of the room were locked, except when visitors sat in the hall, in order to guard against outside interference. The room was lighted. Spectators and medium sat about eight feet from the cabinet. The latter was perfectly empty. Out of it came Katie King.

Mr. Owen saw her one hundred times. He has cut from her head a lock of hair. She has given him pieces of her dress and of her veil. As the latter was of very fine lace, such a generous ghost should be very fascinating to the feminine believer. Mr. Owen has kissed her and been kissed by her. He has given her jewelry and flowers. She always wore the jewelry afterwards. On one occasion he handed her a calla lily. Holding it, she gradually faded out of view. When she had entirely vanished the lily followed suit. Then a point of light appeared. It developed into the lily. Then Katie came slowly into sight again, still holding the flower. This vanishing and reappearing of a material object is a new phenomenon. All the things given Katie disappeared with her. Mr. Owen always searched the cabinet with a light immediately after the performance, and never found even a rose-leaf there. This remarkable ghost read a sealed note inside the cabinet, which was so dark that fleshy eyes could not decipher any writing. She sometimes floated in the air. One of her most wonderful appearances was at mid-day, July 16th. The cabinet door opened slowly, without perceptible human agency. The interior was empty. Katie King's head and shoulders rose out of the floor. Her entire body followed. She then walked out and began to talk. The Bible speaks of Samuel "arising out of the earth" at the bidding of the Witch of Endor. The coincidence is noteworthy.

There are one or two dubious things about the Philadelphia spectre. She occasionally makes mistakes in grammar and in pronunciation. At other times she is a well-bred lady. The well worn excuse of "conditions of manifestation" is offered as an explanation of this variance. The second difficulty is that the American Katie King does not strikingly resemble the photographs of the London original. It is suggested that the different mediums make the appearance different. If this is so, good looking mediums will be in demand by people who wish to see dead friends. A second wife might cure her husband of regrets for his first spouse by recalling her to earth in his presence through some Thersites-like medium. Katie's statement that she is a daughter of a certain John King, whose name was also Henry Morgan, who lived in the time of Charles II, who was a buccaneer, and who finally went to the West Indies, has been somewhat confirmed by the researches of Mr. Owen. In 1852 a spirit, styling himself King and Morgan, appeared to an Ohio family named Koon. He claimed to be a famous Welsh pirate who had been knighted by Charles II, and had been appointed by him Governor of Jamaica. The Koons published this at the time. Mr. Owen has discovered that there really was a Sir Henry Morgan, who was a buccaneer, a knight and a Governor of Jamaica when Charles II. was King of England.

The Katie King of London and of Philadelphia has repeatedly declared that her mission on earth is to teach people the truth of immortality. She has been at work in London for three years, and in Philadelphia for as many months. It is perhaps not going too far to say that she has done more to convince rational observers of the reality of some of the phenomena of Spiritualism than all the other ghosts put together. She, almost alone, has risen above the table-tipping and banjo-banging trivialities of the average spook.—*Chicago Daily Tribune*.

From the New York World.

HENRY WILSON ON SPIRITUALISM.

He Takes no Stock in It.

Vice-President Henry Wilson arrived at the Grand Central Hotel late Saturday night from Springfield, Ill., whither he had gone to attend the unveiling of the Lincoln memorial monument. Last evening he chatted pleasantly with a *World* reporter about his reported belief in the doctrines of Spiritualism. The conversation was as follows:

"I am not a believer in Spiritualism, but I believe it is reported generally that I am."

"And what has given rise to that belief?"

"I believe that it originated from my attendance at at Spiritualists' meeting in Philadelphia last summer."

"May I ask you why you attended that meeting?"

"It was simply accidental on my part. The story is this: One day last summer, while in a street in Philadelphia, I stumbled across George W. Childs and Mr. Drexel; they told me they were going to attend a Spiritual meeting and asked me to go with them. I went."

"And what was done at the meeting?"

"The usual manifestations seen at such

meetings; and I presume it was from this attendance that I was reported to be a believer."

"Were you impressed with what you saw?"

"Well, no, not exactly. I have seen much more skillful manifestations in the west. The proceedings at that meeting were not very clever, on the whole. Of course, some of the manifestations we could partly explain. I have, however, attended seances where some of the things performed were quite marvelous and hardly explainable, but I have no doubt that they can all be explained by flesh and blood reasoning; but at this particular seance at Philadelphia nothing exactly extraordinary occurred, except an amusing episode. An intended spirit was shown to rise out of a box, when I jumped forward and grasped the hand of the spirit, when, to my surprise, the hand felt just like yours (grasping the writer's hand and giving it a tight squeeze). I know it was not a spirit, it gave two such flesh and blood struggles (rather strong tugs, too), to disengage itself from my hands. I am satisfied it was not a spirit, and so were Childs and Drexel, who saw the sudden jerks the spirit gave, and we had quite a good laugh over it when we came out. I suppose that the report of my belief will prove to be about as spiritual as the spirit hand that tried to escape from my grasp. As I have said, there are a number of manifestations that I have seen that to the observer can hardly be explained, but I am satisfied that their plausibility can be reasonably explained away when thoroughly investigated."

Mr. Wilson said that his general health was very good, and that he was surprised to find that he had gained more flesh in one year than his physician thought he would pick up in twice that time.

REMARKS.—In 1858-9 we lived in Boston, Mass., and we there heard that Henry Wilson was a Spiritualist. In 1870-71-72 we spent a month each winter in Washington, D. C., and we were told again and again, by mediums, and others, that Mr. Wilson was a believer in Spiritualism; so that the report of his belief in Spiritualism dates further back than last summer. The careful reader will observe that there is a good deal of dodging the question on the part of the Vice-President; and then he is a politician, and you know that all politicians are mighty uncertain. Cannot Dr. Childs tell us something of this visit last summer in Philadelphia?

A YOUNG Tennesseean rose one morning recently and said to his father: "I dreamed this morning that I was fireman on a train southward bound, when we were run into by another train and our engine knocked over a steep declivity. I felt myself falling downward; downward, when I awoke. I can't imagine what presentiment has seized me, but I am not myself at all this morning, and fear something serious is going to happen." Within twenty-four hours he was killed in a railroad accident.

REMARKS.—Dreams are of two kinds: Negative and positive. The negative dream means but little. The positive means a good deal, and we very much doubt that they ever fail. We know of many that have come to pass. If the dreamers of this life will keep an account of all their dreams, they will find that the spirit seldom rests, but is an ever-active agent, keeping watch and guard over the castle in which it dwells.

For the Spiritualist at Work.

WHEN DOCTORS DISAGREE WHO SHALL DECIDE?

Editor Spiritualist at Work:

The above time-honored adage may be appropriate to the work of clergymen, church trials, religious bickerings and contentions. For instance, the Prof. Swing case, of Chicago, or the trying event in Southern Illinois, (as reported in Henry Ward Beecher's *Christian Union*, last spring,) of the Tunkers, or the German Baptists—called Dunkards. As per report, we find several days spent in discussing the holy kiss, especially the authority of Paul for saluting a colored brother or sister with the holy kiss, the same as white folks. Or more recently, in a village in Michigan, where two erring sisters were reclaimed from the error of their ways, and the preacher saluted them with the holy kiss; but their leige lords said it looked to them more like lascivious kissing.

In the first case the Ecclesiastical Council could not agree as to the command to "kiss" a darkey; hence throw the responsibility on the church. And in case No. 2, after several days spent in vain to settle the all-important matter of kissing reclaimed backsliders, the D.D.s disagreed and adjourned *sine die*.

But now comes matters nearer home. Questions of grave importance; who shall be doctors among the Spiritualists. The New York legislature have decided that none shall doctor the sick and receive pay except they are provided with certificates from some society or institution of learning connected with the Allo-

paths, Homoeopaths or Eclectics. The Hypnoticists and Magnetic healers are forever silenced by this tyrannical law.

But next comes the *London Spiritualist*, and claims an examination of mediums, doctors, and, we suppose, lecturers, to serve poor humanity. Strange, indeed, that Spiritualists will still hunger for the gourds of Egypt. While we believe in a representative form of government for the people, and do not endorse the monarchical form of demi-god, of chief or priest, neither do we go to the other extreme of isolated independence, or individual liberty, which are absolutely impossible. But we claim the right of lecturing, doctoring, or giving tests as mediums without a license or permit from any ecclesiastical court or council.

There was in the constitution of the American Association of Spiritualists, as adopted in Chicago, in September, 1873, several articles as oppressive and as tyrannical as ever offered by the Church of Rome—or any other religious body. For instance, "we will organize children's progressive lyceums, as model systems of education, in which ultimately to merge all other systems of education." Also, "we will organize lecture bureaus, who shall send the best lecturers into the field," etc.

Victoria C. Woodhull refers to S. S. Jones' Religio-Philosophical Society by way of ridicule, for giving ministerial certificates to solemnize marriages, preach, etc., which, to say the least, only balances accounts with her constitution, which was born long before the Chicago Convention of 1873, way down in New York, and then adopted as a child of the Convention.

But now, Bro. E. V., permit me to say I have met recently several clairvoyant healers, who have but little knowledge of anatomy, physiology or materia medica—Mrs. Nesbet, of Ionia, Mich.; Mrs. Coles, of Smyrna, Mich.; Wm. Hicks, of Rockford, Mich., and Wm. Gibson, of Defiance, Ohio. These men and women are doing wonders of the most astonishing kind. I could name many others whose modesty will not permit me to do so.

My first visit with your humble self says plainly to me that E. V. Wilson, as a seer and psychometric reader or delineator of events past present and future, with a multitude of others, will have to grind through somebody's flint mill and come out minus, if these most knowing ones are to sit in judgment on doctors, lecturers, editors, authors, etc.

I was once a reverend bigot, where I could set down the right foot of my power and it was law. But I hate the very idea of tyranny and oppression, God, Jesus or the Bible in our National Constitution, or any kindred movements.

Yours for Freedom, T. H. STEWART.
Kendallville, Ind.

TO THE SPIRITUALISTS OF THE UNITED STATES.

GREETING: We presented you last week the report of our Convention—the Quarterly Meeting of the Northern Illinois Association of Spiritualists. This week we present you the official recognition of our Association. We are now an incorporated body, numbering over one hundred and fifty voting members, of as intelligent men and women as there are in Illinois. We hold our Tenth Quarterly Meeting in Grow's Opera Hall, on Friday, Saturday and Sunday, January 8th, 9th and 10th, 1875, on which occasion papers of importance will be read before the Association, on subjects pertaining to Spiritualism, and german to humanity. Already some of the ablest speakers amongst our people are engaged to be with us.

Let there be a rousing meeting of true men and women, such as has seldom met together in Chicago.

Shall we have a State Convention?

STATE OF ILLINOIS, } ss.
COOK COUNTY, }

E. V. Wilson, who being duly sworn, says that at a meeting of the members of the Northern Illinois Association of Spiritualists, held at Grow's Opera Hall, in the city of Chicago, County of Cook, and State of Illinois, on the third day of October, A. D. 1874, for that purpose, the following persons were elected directors, viz.: Dr. O. J. Howard, Hiram Bidwell, Mrs. J. H. Severance, Mrs. Helen Rogers and E. V. Wilson, according to the rules of said Society. And said Society adopted as its corporate name, "The Northern Illinois Association of Spiritualists," and at said meeting this affiant acted as Secretary.

E. V. WILSON, Secretary.
Subscribed and sworn to before me this 23d day of October, A. D. 1874.

THOMAS L. HUMPHREVILLE,
Notary Public.

The Spiritualist at Work.

CHICAGO, NOVEMBER 7, 1874.

"I am a man, and whatever concerns Humanity is not foreign to me."—TERENCE.

E. V. WILSON, EDITOR AND PROPRIETOR.

Letters and Communications for this paper must be addressed to E. V. WILSON, LOMBARD, DUFFAGE CO., ILL., until ordered otherwise.

HAZLITT & REED, PRINTERS,
172 & 174 CLARK STREET, CHICAGO, ILL.,
Where Subscriptions may be paid and Advertisements received.

OUR PAPER.

We present you this week THE SPIRITUALISTS AT WORK, a gem of beauty; and we are proud of it.

Every word contained in its columns has received our careful attention; and we feel safe in saying it is not inferior to any paper published in the interest of Spiritualism. Its mechanical execution faultless; its editorials fearless—full of pith, and yet free from all spleen or bitter personalities. Its Lecture department contains the very soul-thoughts of the speaker or writer. The selections are made up from the very best speakers and writers of the day. The scientific column will ever be rich with the best and most advanced thoughts of the age; and our readers will ever find something to laugh at in the column of Saws and Straws.

One feature of our paper is this: The articles are all of them short, and full of point, yet clothed in loving words of cheer.

Our cotemporaries have all spoken well of us, save two; and we thank them. Those two we pity—*The Kingdom of Heaven*, Boston, and *The Religio-Philosophical Journal*, Chicago. O, Boston! O, Chicago! What a Heavenly kingdom! What a Religio-Philosophical Journal! The one a meet companion for the other; and their salvation dependent on the crucifying of the Jesus of the one by the religious elements of the other. And yet we trust they may live long enough to know each other as they are, and die soon enough to save their souls from despair. We have tasted their fruit, and know that they ever partake of the black ashes of the Dead Sea of human nature.

We mail, this number (No. 7), twelve hundred papers to actual subscribers, and six hundred as specimen numbers. We are greatly encouraged, and trust to begin our weekly issue on the first of January, 1875, with two thousand paid up subscribers.

Come, then, to our help, dear readers; each one send up a new subscriber; and all will be well. We have a world before us, and life is ours, and we know that we shall live always in the beautiful spirit world.

Let us hear from every speaker, seer, medium, and Spiritualists that love the truth, and hate spleen and bitterness.

Come to our help. Selah!

OUR DUTY AS SPIRITUALIST AT WORK.

Catering, as we are, for public approval, we feel it our imperative duty to so live and comport ourselves that we may command the respect of all, both foe and friend. And yet we shall wear the shoulder-straps of no person or persons, or party. We always will be found with the ensigns of truth on our shoulders, in our face and heart. We shall defend a free platform, free speech, and the freedom of the press. We know the right, and our back-bone is stiff enough to do it. We know that Spiritualism is true, and are prepared to defend the truths of our knowledge. Our work, then, is before us, and it is to defend the right against the wrong; the weak against the strong; the oppressed against the oppressor; no matter where found. We shall know no great or small, or rich or poor. We shall know always the truth, and shall not hesitate to do it.

Spiritualism is not a contracted Utica platform, but broad and comprehensive, involving the whole human race, their wants, likes and dislikes. To be sure Spiritualism will always be first in order on our platform. Every life in this mundane world of ours involves an immortal soul, soon to become an inhabitant of the spirit world. Therefore every act of that life in this world, advantages or disadvantages its life in the spirit world. Shall we then

refrain from doing the right—defending it—or in opposing the wrong, because the actor may not believe or agree with us? Humanity forbids.

Hence, all nature is, 1st, Human; 2d, Spiritual; 3d, Godly. The human will ever partake of its surroundings; and, if coarse and brutal, or sensuous, you cannot expect a beautiful spirit. And yet there are, in this human being, all the attributes for a beautiful spirit. Shall we cast this being off without an effort to develop the beautiful? No! no!! but rather surround both soul and body with a wall of love, thus preparing it for the spiritual.

If, however, this human soul enters into the realm of the spirit world full of hate, vice and sensuality, having power to control human nature, will it not repeat the vices it has here in this life? Shall we, then, strike this soul from our list of subjects to be helped? We answer no! a thousands times, no!

Then whatever crime or offense this soul may be guilty of, or burdened with, in this life, must be redeemed by himself or herself before taking on the spiritual life. Shall we stand by, passive Spiritualists, knowing our work, and yet hesitate to do it? For one, we will not. And yet there is a reserve principle underlying all this work of reform, that says to the evil doer, "so far, and no farther; here is the bar."

Who will let it down? And who shall put it up?

THE THREE STAGES OF SPIRITUALISM.

Spiritualism has passed through three stages of life or existence. They are as follows, viz:

First. The marvelous stage, or the wonder seeking; beginning with the tiny rap, and at the foot of society, instead of the head.

This was well, and as it should be. It was the firing of the advance picket line, and eminently calculated to draw the fire of our foe. It is very doubtful whether cultivated men and women could have been found of sufficient courage to put the question to the raps, "Are you the spirit of a dead man?" Only the simple-minded girls of the Fox family were brave enough for this. The educated man or woman of the world would at once have been accused of humbuggery and chicanery. Not so with these simple-minded girls of Hydesville. Their very want of culture, as well as their extreme youth, protected them from this charge; and it was at the same time a fortress of great strength for the spirit world. It was the stroke of a master mind, to thus begin at the outset, the foundation of our spiritual temple, with the "mud-sills" of society as its base.

Next came the more potent phenomenon, of mind. The answer to the question, "Are you the spirit of a dead man?" "Y-e-s, yes!" Wondrous word of glad tidings! This mystery that had disturbed all Hydesville, and extended to Rochester and throughout the surrounding county, was solved. And this answer "yes" is our star of Bethlehem; the entering wedge to a higher and more glorious phenomenon. The answer is above and beyond the united capacity of these little girls. Their education—what little they had received—was directly opposed to this answer. The moral courage exhibited by them, in staying to listen to this answer, is simply heroic.

There are few, indeed, who have courage to pass a graveyard at midnight, without whistling Yankee Doodle to keep their courage up; and yet, these little girls, or one of them, standing in the dark, waited for the answer. It came, from beyond the grave—"yes."

The second stage may be termed that of ridicule. Few indeed are the discoverers of principle who can stand ridicule, or run the gauntlet of this terrible feature in life; the argument of knaves, bigots, and superstitious religionists, who stoop to every feature of wrong and insult to accomplish the overthrow of that that they can neither understand nor combat with logic or reason; hence ridicule. The stare of wonder; the upraised hands, with look of horror pictured on the face; the solemn shake of the head, with "O, don't!" uttered with a shudder; are but few of the weapons used to combat our God-given, heaven-born Spiritualism.

We have met our enemies in this department, and vanquished them.

Then followed the third stage. This may be termed the stage of abuse, of denunciation, of calling us naughty names, of using force to

accomplish their purpose to overthrow that which they had failed to master with ridicule. "It is the devil." This was a petard of such potent force, hurled from the great cannons of theology, that the church expected to see it blow Spiritualism into the regions of Pluto. But it has signally failed. The Spiritualist grappled with the devil idea at once, and mastered the power of this potent weapon by pointing the church to the stern fact that he was the author of their own godliness. (Gen., iii.) We knocked off his horns, trimmed him of his trident tail, mended his split foot, put out his fiery breath, clothed him in a garment of pure white, and gave him a pair of bright blue eyes, and sent him home, an angel of light. And the Lord God said, behold, the devil is become as one of us!

"It is a humbug." This was a bombshell that exploded inside the camp of those that hurled it. It becoming patent that if our tiny rap and its accompanying phenomena was all a humbug, then all corresponding phenomena of every age was equally a humbug. Thus the bug became too large, by far, for use in the hands of its originators. It was an elephant they had no use for, and there was no place for it in our temple. Thus this poor bug has wandered from ism to ism, losing an eye at the hands of a Frothingham, his bill at the hands of a Collyer, his wings at the hands of a Swing, and his tail at the hands of a Beecher. Thus trimmed at the hands of the free of thought and blessed minds of the home or family of whom he was begotten, it has been left for the Spiritualists at work to send the mutilated body of this notorious bug home to Rome, as a meet companion of "Infallibility and the Miraculous conception."

Thus has Spiritualism—the ism of the Nineteenth century—met these, the most potent weapons of the Christian world, and robbed them of their power to harm.

And now comes the fourth stage, the divinist of the hour—Reason. Clothed in her purity and charity, yet practical; Spiritualism is the child of reason, whose attributes are science, progressive inquiry, intellect, investigation, truth, and honesty. O, God-given Reason! thou that measures the very soul of things! we greet thee and welcome thee from the arcana of nature to our domain of life! Thou Father of wisdom and truth, assist us that we "may know the truth, and the truth shall make us free."

In a future number we shall consider "The Demands of the Hour."

TO THE SPIRITUALISTS OF ILLINOIS.

We send you greetings in this number, and in the fullness of our soul ask you to unite with us in the support of our organization, the Northern Illinois Association of Spiritualists. We have the best interests of humanity at heart; and desire to bless and not curse. We have ever stood the friend of the mediums, seers and speakers, and on our platform you have been favored with free speech.

We have run the gauntlet of bitter persecution, and come forth from the fight with banners flying. We are now an incorporated body, with power to protect ourselves; and the work we have done may be taken as an earnest of what we will and may do in the future.

Our Tenth Quarterly Meeting comes off in Grow's Opera Hall, Chicago, Illinois, on the 8th, 9th, and 10th of January, 1875. We invite every Spiritualist in Illinois, Wisconsin, Michigan, and the whole Northwest, to come to our convention. Let the Spiritualists along the leading railroads write us that they will come to the number of one hundred or more on the line of the Trunk Railway, and we will secure tickets at reduced fare; but we must have the guarantee. And when you come, come prepared to find one of the most orderly and intelligent conventions you have ever attended.

Will you come, determined to work? We want to lay the foundation for a home for our superannuated mediums, seers and speakers. Let every one come prepared to help in this great enterprise.

Let us hear from you, Spiritualists of the Northwest, and especially from the Spiritualists of Illinois and Wisconsin.

Shall we have a camp meeting next June or July?

PEOPLE who are always wanting something new should try neuralgia.

SHALL WE HAVE A STATE CONVENTION OF SPIRITUALISTS?

Will the Spiritualists of Illinois respond to this question? Let us agitate the matter, and call together the wisdom and intelligence of the State. Let us divest ourselves of all prejudice, and work together for the good of our cause. "Divided, we are weak; united, we are strong." Then let us unite our strength, and come together in convention as a State organization, with a free platform. *We are for a State organization.* Every effort at organization in this State—and, in fact, in the West, save three—has been killed by the bitter spirit of factions.

The Minnesota State Association, the Iowa State Organization, and the Northern Illinois Association of Spiritualists, are the exceptions. Two of these have met these factions, and mastered them; and each of these organizations exercises an immense power to-day in the west. Let these organizations unite, and call a Northwestern Association, composed of the States of Illinois, Missouri, Iowa, Minnesota, and Wisconsin. Let us unite—not to elect a pope or sustain an organ, but to sustain Spiritualism and encourage Spiritualists. Let us lay down some rule of action looking toward the establishment of schools and halls, as well as missionary work, etc.

Come, let us have a State Organization. Let it be called to meet in January or February. Let us as Spiritualists take a position and stand by it.

Let us hear from you, brothers and sisters, in this matter.

Shall we have a State convention?

OUR VISIT TO MILWAUKEE, WIS.

Sunday, October 18, we spoke in this city, at 2:45 o'clock, P. M., to about fifty persons. At 8 o'clock we gave a *seance* to a full house, giving many fine tests that were fully recognized, and seven statements that were not, as well as some that the parties refused to answer.

At the conclusion of our *seance* Mrs. Suydam came forward, and gave the fire test: 1st, bathing her hand in burning alcohol; 2d, in kerosene fire; 3d, in blazing gas. Mrs. S. excels in this fire test. We advise her, however, to avoid the explanation she gave under influence; also to do away with the alcohol fire, and confine herself to gas and kerosene fire. The papers gave as fair a report as we could expect from them. Dr. Sherman, of Milwaukee, undertook to do what Mrs. Suydam did, and failed signally.

The Spiritualists of Milwaukee are gaining slowly, but surely, and we see for them in the future triumph and final success. Their president is a good man, and makes a fine executive officer.

Dr. Juliette H. Severance has a hygienic healing institution in Milwaukee, near the postoffice, on Milwaukee street, where the sick will find a comfortable home and skilled treatment at the hands of the doctor.

Prof. A. B. Severance, besides being one of the best psychometrical readers we have, is a first-class musician, and has the entrée into the best society of Milwaukee and surrounding country.

We met Brother Cephas B. Linn of Sturges, Michigan, and Dr. Stevens, of Janesville, Wisconsin—both good men and true. Let them be kept at work. They will take subscribers for the SPIRITUALIST AT WORK.

A rumor prevails at Fort Wayne that an old and highly respectable citizen of that place is about to be married to a woman who has been known as a common prostitute for several years.—*Chicago Evening Journal.*

That is bad, indeed. A man marry a woman who has been a common prostitute! Whew! Such things ought not to be. But readers let us look the statement full in the face, and ask the question, How many women are there who marry men "who have been known to be common prostitutes," or libertines? And is it any worse for "an old and highly respectable citizen" of the masculine order, to marry "a woman who has been known as a common prostitute for several years," than for "a highly respectable citizen of that place" of the feminine gender, to be married to a man who has been known as a common libertine about town for several years?

It may be, however, that the difference in sex excuses the one and condemns the other. This will be a good question for the synod to try, instead of Swing.

DAVENPORT, IOWA.

We visited this city on Saturday and Sunday, the 24th and 25th of October, 1874, and gave three lectures in Hill's Opera House, with the following results: 1st, to thirty-two persons; 2d, to fifty-one persons; 3d lecture, one hundred and sixty were present. We gave many fine tests—in all, ninety-two during the course, eighty of which were identified. We took twelve subscribers in Davenport, one in Rock Island, one in Moline, and several in other parts of Iowa and Illinois.

There is a fine spirit of inquiry here, and the door is open for a good work to be done in this city.

We met many old friends whom we knew in the past, and were greeted cordially by them. A good physical medium could do well in Davenport.

We tarried with McKay, the trunk maker, on honest man, and true to our cause. We met Mrs. Dr. R. Down, 117 Fourth street, Davenport—a fine magnetic healer, as well as a good sister—who informed us that she had all the work she could do.

There are other good mediums, whom we had not time to see.

Years ago we labored in and about Davenport, and we find great improvements going on, as well as completed.

We shall visit Davenport, Rock Island, Moline, Geneseo, Prophetstown and Sterling this fall, when we trust to become more fully acquainted with the people and business interests of these prosperous towns.

CHICAGO NOTES.

The Spirit Rooms, 237 West Madison street, Chicago, are a peculiar feature, and worthy of patronage. A. H. Williams, a true and good man, may be considered the originator of this place. The best mediums may be found here. We wish him success. Mrs. Cleveland may be considered the matron of the establishment, and all persons wishing entertainment, spiritually or physically, will do well to call at 237 West Madison.

J. B. Rogers, clairvoyant and magnetic physician, 233 West Washington street. Parties visiting the city cannot do better than to call on Mr. Rogers. You will find a home and healer.

Samuel Maxwell, M. D., 409 West Randolph street. As good as J. B. Rogers, only differing in the phases of mediumship.

Lydia A. Crocker, test medium, 644 Fulton street, West Side. One of the best in Chicago.

Mrs. DeWolf, 415 West Van Buren street. Do not forget this excellent test medium when you visit Chicago.

A. A. Stout, magnetic physician, No. 21 Forest avenue, will magnetize you. We do not know Mr. Stout personally, but his name is a tower of strength. Try him.

And remember the widow Parry, No. 51 Blue Island avenue, test and physical medium.

We wish all mediums in Chicago to furnish us notes of their peculiar phases, and we will keep the world posted about them.

MRS. TILTON.

What of her, Mr. Beecher? She is blighted, fallen, an outcast, ruined, her fair young life a failure, her home destroyed, her children disgraced; and you, her pastor and guide to a better life, the cause. And what of you, Henry Ward Beecher? You are whitewashed, and with your new satin vest, can say, "I feel good and am happy, for I have got a new satin vest." A committee of your own choice have pronounced you innocent. Why did they not pronounce Mrs. Tilton innocent? and put on her a new silk dress; thus enabling her to smile once again, and say, "I am happy; never felt better in my life!"

But no! You must be saved; she must be sacrificed; you can go forth to society, to fame and an honorable mention; she goes down to hell. Society will open its arms to you; will take you by the hand; will weep at your pathetic appeal for mercy, before the Throne of Grace; but society will turn away from Elizabeth Tilton as from a leper. Those that loved her, counted her among their gifted friends, will do so no more. You will be welcomed to their homes; she will be scorned from their doors. The multitude will call you good and great; they will say to her, "go to, thou art accursed; a thing of shame, and the one name associated with evil."

OUR APPOINTMENTS FOR NOVEMBER, 1874.

We will speak in Grand Rapids, Michigan, on Saturday evening, at 7:45 o'clock, the 7th inst.; also on Sunday the 8th, at 10½ o'clock A. M., and at 2:30 o'clock P. M.

We will hold a seance at 7:45 o'clock Sunday evening. Admission, 25 cents. These meetings will be held in Luce's Hall.

Second—We will speak on the 9th, 10th, 11th and 12th of November, at Preston, Michigan—four lectures.

Third—We will be in Caledonia, Michigan, on Friday, Saturday and Sunday, November 13th, 14th and 15th—four lectures.

Fourth—On Friday, Saturday and Sunday, the 20th, 21st and 22d, we will speak in Harvel, Illinois. Will our friends be prepared for us? Come prepared to subscribe for the SPIRITUALIST AT WORK.

PROGRESSIVE SOCIAL PARTIES.

We call attention to these parties at Grow's Opera Hall, under the direction of the First Society of Spiritualists.

The gentlemen and ladies mentioned in the executive and reception committees are alone a full guaranty of the respectability of these social parties. But when we turn our attention to the array of names composing the floor committees, we have a guaranty of order as well as respectability.

The object of these social parties are twofold. First, to form a social acquaintance with all who attend our meetings at Grow's Opera Hall; second, to increase the fund for the support of the society.

Let these social parties become the parties of the winter. Let them be well attended.

THE INSTITUTE OF MERCY

Now established at 237 West Madison street, Chicago, under the direction of Dr. N. Littell and A. H. Williams, is just what we require in Chicago; and, if properly conducted, will confer blessings on humanity.

We have long needed such an institution, and fully believe that this is but the stepping-stone to a nobler work; an asylum for superannuated mediums, seers and speakers. Is it not time that we, as a people, produced something besides hair-restorers, tobacco antidotes, and magnetized paper?

MRS. L. E. DRAKE, of Plainwell, Michigan, made us a friendly call this week. Mrs. D. is an able speaker, an earnest Spiritualist and reformer. She leaves for Denver, Colorado, to-night at 10 o'clock—November 2. We fully recommend her to the Spiritualists of the West, as one worthy of our cause; and we bespeak for her a hearty welcome.

She will take subscribers for the SPIRITUALIST AT WORK, and is a Spiritualist at work, fully in earnest in carrying out the great principles of reform now before the world.

Mrs. E. A. BLAIR, spirit artist and test medium, now stopping at 707 West Madison street, Chicago, Illinois, is one of the best in America. This lady paints family records in floral symbols, correctly representing the family circle, both in the spirit world and in this life. We know whereof we speak, and recommend her to the attention of our readers, as well as all who wish a beautiful family record. See her card in our advertising columns.

We have waited as long as possible before sending our paper to press, in hopes to hear from D. B. Turney, with his Discussion; but are compelled to forego the pleasure of laying his side of the question before our readers in this issue.

Test Department.

Every statement in this department can be depended on as strictly true and without exaggeration. We must not only have the name of the medium through whom the test may be given, but we must have reliable proof of the truth of such statements.

When in Binghamton, N. Y., last September, we gave many fine tests.

No. 1.

To a lady: There is with you a little girl (describing her minutely). She passed away under two years of age, and has been in spirit life twelve or fourteen years, and is now a beautiful girl.

Answer: "Yes, I have a daughter in spirit life, who died at nineteen months old, and has been gone twelve years last spring. Do you get any name?"

"No."

No. 2.

To a man: Seventeen years ago you came very near drowning in a stream of water (fully describing the place). This was in the spring of the year; your sister in spirit life informs us of this fact.

Answer: "I do not remember it, Mr. W."

"It is so," we replied, "and it is cold, and must be in the spring of the year, for I see ice and logs floating on the water."

"True," the man answered, "I remember it now; it was seventeen years ago."

Dr. Brown: "Mr. Wilson, may not this gift you exercise be a natural one, and not spirit, after all?"

Answer: "Yes, all of these gifts are natural. Spirit life and the inhabitants thereof are the natural results of this life. We reject everything in the shape of miracles, and fall back upon nature's laws."

Dr. B.: "What I mean is this: Cannot this phenomenon be accounted for without the aid of spirits?"

Answer: "It has not, thus far; and we hold that when any principle or phenomenon names itself, it is best to accept the name it takes. You tell me that you are Dr. Brown; now I deny it, and say you are Dr. Green. Does that make it so?"

Dr. B.: "No; nor does your assertion make this phenomenon the result of spirit life."

Answer: "There is no assertion on our part; we simply describe what we see, feel, and hear."

Dr. B.: "Read this man," (pointing out a fine looking specimen of manhood,) "and tell us what took place with him."

Answer: "But you have selected a man that we may not be able to reach; besides, there may be no important events in his life. But we will try this man." Turning to the audience, we said, "Here is a crucial test; a skeptic chosen by an Atheist to produce a spiritual phenomenon from." We then dipped our left hand into a basin of water; then said, "Please lay the fingers of your right hand on our left one; be careful and not touch the thumb to our hand—thus. Now think of anything but yourself or your past. That will do." We then stepped before the audience, saying:

"First. We feel a terrible pressure around our body here," pointing to the chest. "We seem to be moved with great force through the air, and then thrown—or, as it were, threshed thus, onto the floor. We are being crushed; our bones are broken; we hear the rumble of machinery, and yet it does not seem to be the cars. This man came near losing his life by this accident, some ten or twelve years ago. His sister is here with us, and produces this phenomena on us."

The man stepped forward and bared his arm, showing where it had been broken, and a part of the bone gone; and then stated, "I was caught in the belting of machinery, and carried over a large balance wheel, hit my head against the ceiling overhead, and then thrown out onto the floor, just as this man has described. In fact, his statement is true. I also have buried the sister he refers to. I am not a Spiritualist, but do not know what to do with these things."

No. 3.

At New York City, to an old man: There is with you two women; both of them your wives. One died at twenty-one years of age, in child-birth. The child died also. This was forty-two years ago. The other died of acute fever, at thirty-eight years of age; left three children.

Answer: "Yes, it is true."

No. 4.

To a lady in Germania Hall, 200 Third avenue: There is with you a man; he died eleven years ago; he was your husband; his name was Henry. What do you know of this?

Answer: "It is true in every particular."

No. 5.

To a man: We see you in a crowd; and all at once you and the crowd scatter. Your life is in danger; some are killed; and you came very near being killed. This was eleven years ago.

Answer: "There is no truth in the statement. I was on a farm at the time, and nothing of the kind took place."

The audience cheered, as they always do, at the slightest failing in giving spiritual tests. A gentleman sitting directly before this man, arose, saying, "Mr. W., may you not be mistaken in the man with whom you see these things?"

"Yes, we may be mistaken. What we saw was directly behind you, and before the man we pointed out; and if with you it does not help us any, for we have closed the door and fixed the fact with the man pointed out; and we never retreat from our position."

"Well, sir, every word you have said is true, and occurred with me eleven years ago."

Brevities and Comments.

DUMON C. DAKE, M. D., 43 West 28th street, New York City, writes: You have done a great and noble work here. You had a glorious mission, and that you have done a herculean work for angels and men, is fully known in this city and in the summer land. Go on! You need not my encouragement, but it is cheerfully given you and to all true workers in the vineyard.

Thanks, Brother Dake; we need the kind word, and are always glad to get it. They do not cost much, and yet how they bless.—ED.

NELSON DOTY, Westfield, Potter Brook P. O., sends \$2 for SPIRITUALIST AT WORK; no State given. We sent to Westfield, Potter Brook, N. Y., but paper returned. Please give name of State, as there are thirteen Westfields and no Potter Brook in our list of post-offices.

JOHN CLEMINSON, El Mont, Cal.: Your letter to D. M. Bennett, dated July 23, received, and contents noted. We will stand half of the loss, and send the SPIRITUALIST AT WORK to you for six months. Thank you for words of cheer; and rest assured, dear brother, our columns will never stoop to abuse or personalities.—ED.

DR. J. C. PHILLIPS, Omro: Your letter of June 3 has been overlooked. We first saw it to-day. We know that sister M. H. Parry is true as steel, and can be relied on as a radical every time, the R.-P. J. to the contrary notwithstanding. Yes, we want you to act as our agent. The SPIRITUALIST AT WORK is a fixture, and will not "prove a fraud." Nor will it ever sink \$30,000 of other people's money. Let every true Spiritualist that loves free speech and a free platform come to our help.

LEANDER ROOD, Center Lisle, N. Y., October 15, 1874, writes: Send me your paper for six months. Enclosed find postoffice order. I don't like S. S. Jones; have stopped his paper a long time ago. I like your position.

Everywhere this is the voice of the people, and hundreds have written us or told us as this honest man does. We regret it exceedingly, for we loved the R.-P. Journal. But the people are just.

L. B. AVERY, of Marshfield, Vt., August 3, 1873, sends us four pages of matter, closely written on both sides, as well as interlined in many places. The paper has some fine thoughts in it, and would be readable; but we have not the time to re-write it. We wish to be distinctly understood that we will not re-write the articles of our correspondents. So please write in a plain hand, without flourish, and avoid quoting words in foreign tongues, as far as possible. Use your own thoughts; and when you quote, be sure you are right. Write in prose 999¾ articles out of every 1,000, and they will be read in the same proportion. There are very few good poets, and fewer right down good critics or judges of poetry. We want to hear from every one who has mental food to dispose of, but condense your thoughts, do not write long articles, and on one side of the paper only.

E. W. SHORTRIDGE, Walla-Walla, W. T., June 12, writes us: To-day I received your manifesto by the hand of Brother Straight, a good Spiritualist of this city. I am glad you stand so firmly for the right, and have borne so patiently the vituperations of S. S. Jones, the self-constituted pope, for of all the men I ever knew he comes the nearest to perfection and infallibility in his own estimation. You will remember me as a soul-sleeper, when I saw you at Des Moines, Iowa. I am now but nine months old in the great cause of Spiritualism, and am just beginning to learn my duty, and will do it. Send me your paper to Boise City, Nevada Ter.

Well do we remember Brother Shortridge, and we gladly welcome him to true Spiritualism, and will be glad to hear from him at any time. We send papers.

CORRECTION.—The excellent article entitled "Good and Evil," in our last issue, was written by Miss Cooley, a young lady only 15 years old, and read before the Children's Lyceum in New York City on Sunday, the 20th of September. It was our fault in her name not appearing as the author of the article.

Miss C. is a young lady of rare ability, and bids fair to make her mark in the world, as a writer and speaker.

THE STREAM OF LIFE.

Floating adown the stream!
On both sides odorous shade of verdur'd trees,
And fragrant flowers whose bright tints gaily gleam—
Dreaming, I float, o'erhung by fairy bowers.

Ever the hues of earth,
Fresh with the dewy light of their new day,
Bright with the morn, and beauteous without dearth,
Deepen and change, each moment newly born.

Odor, and sight, and sound,
The harmonies of Nature and of God,
Thrill on each sense. The heart, with one glad bound,
Fills with wild joy, unmeasured and intense.

Floating adown the stream!
The Stream of Life! Affection's tender care
O'erhangs our way; Love's eyes upon us beam
Their varying light, bright as the morn's glad ray.

The hues of gentle deeds,
The freshness of a tender, trusting heart,
The harmonies of love!—for all our needs
These will suffice our inmost souls to move.

O, heavenly gift, and sweet!
O, fragrant incense of a presence dear!
Heart of my heart! Thus, evermore, I greet
Her who of life has now become a part.

Floating adown the stream!
Heart, hope and purpose, let us lift to Heaven
In coming years! Behold! a ray—a beam!
The vista opens, and our port appears.

Floating adown the stream!
Not idly may our paddles rest unused—
Swift be they moved! How can we hope or deem
The haven yet to gain, our skill unproved?

Floating adown the stream!
The channel deepens, swift the waters run—
Life's close we see! Steer well thy bark! The dream
Is o'er for aye! Welcome, Eternity!
J. W. DICKINSON.

For the Spiritualist at Work.

THE PLATFORM OF FREEDOM.

An Essay Read before Greenup Free Lyceum.

BY SCALPEL.

The Spiritual platform is emphatically the platform of progress. Its foundation stones are free thought and free speech; and its primary object the encouragement of free discussion of every topic which affects the individual or the public, restricted only by such parliamentary regulations as may seem necessary to secure good order and a fair hearing to all. And to the end that the whole truth may be elicited, we exclude no subject germane to humanity, and invite questions and criticisms from all. In this important particular it differs from sectarian organizations of every name and character. The latter are organizations for the promulgation of some particular creed or theory of reform; while the *Spiritual platform* opens its doors to every phase of thought, to the end that truth may be elicited, and the best interests of society promoted thereby. Sectarian organizations, being confined to a specific purpose, are, necessarily, antagonistic to all other organizations which do not work for the same objects. Regarding every system of thought and practice as wrong except their own, the time has been when they did not hesitate to use force to compel mankind to accept that which they conceived to be the truth. But the power to enforce ecclesiastical decrees has passed away; yet we still see the same spirit of intolerance, manifested not only among the orthodox churches, but cropping out among professed Reformers (?) And to to-day the great safeguard of civil and religious freedom is to be found in the great multitude of conflicting views which obtain among men. Differing so widely upon almost every imaginable topic, we learn to respect opinions which we no longer have power to crush. And thus fraternal relations are established among those who have no opinion in common, except the acknowledged right of every human being to think for themselves. It is thus that the wrath of many is made to redound to the glory of God.

We (if we are reformers) no longer hold an honest opinion to be criminal, but by a friendly interchange of thought, cultivate mutual respect and esteem for each other; thus bringing ourselves into those friendly relations which Jesus of Nazareth sought to establish among men. The Fatherhood of God and the Brotherhood of Man are the fundamental doctrines of our system of moral ethics. The philanthropist and the divine, in all ages, have cheered their hearts with the bright dream of a millennial era, when mankind would be brothers in fact as well as in name. To this end every religious organization on the globe has labored, each in its own mistaken way, but all with some good results. Each has sought to usher in that millennial era by inducing the world to accept its creed—its highest conceptions of truth. Each failing, in its turn, to attain the objects for which it labored, has modified its creed, broken up into fragments, or ceased to exist altogether. Thus has the process of disintegration been going on, and from year to

year, and age to age, the fragments, or sects, have been increasing, until the hope of establishing the actual brotherhood of man has nearly died out of the heart of the humble, trusting Christian. Seeing no hope of realizing the ideal in the actual, except by the universal acceptance by mankind of some particular mode of faith, dark and dismal indeed is the prospect spread before the vision of the sectarian philanthropist.

But how blind is bigotry, how stupid the efforts of sectarianism, to bring mankind into true fraternal relations? But still have their labors borne good fruit. With all their persecutions, with all their hatreds and their heart burnings, still have they builded wiser than they knew. Both the civil and religious history of mankind has been the continued assertion of the *Right to Differ*. How strange that thousands of years should have elapsed without the assertion of this inherent, self-existent, divinely inspired right, as a fundamental doctrine in the religious creeds of men. "Prove all things, and hold on to that which is good," says the apostle, "A hint to the wise ought to have been sufficient," but to have acted upon its suggestions would have been to establish a free platform—a work reserved for the reformers of our own age. Thus in religion, as in the mechanic arts, in science, in government and in every other agency by which a higher life has been vouchsafed to the race, it has been reserved to the Nineteenth century to conceive the true philosophy of progress, by which alone we can hope to realize a practical application of the doctrine of Jesus, and establish peace on earth and good will toward men. Without the amplest recognition of every human right—even the right to differ—the doctrine of human brotherhood is a wretched mockery; and all efforts for the mental and moral illumination of the race must result in an endless succession of defeats.

For the Spiritualist at Work.

THE PROOF OF IMMORTALITY.

MR. EDITOR: We read, with a good deal of interest, an article in your last issue, by W. Landon, taken from *Common Sense*, on the immortality of the soul, in which the writer sets forth what we consider to be some very ingenious fallacies.

The writer says: "The great scientists and best thinkers on this subject have adopted the doctrine that life is the cause and *not* the consequence of organization." Very well, but would it not be well to make a distinction between life *per se*, and thought, or mental manifestations?

We deny the assertion that none of the properties of matter are due to the atoms themselves. For instance, atoms of chlorine and atoms of sodium by their union produce salt. Salt is a visible form of matter, and it would be idle to state that the properties of salt were not referable to the constituent atoms.

For the life of us we cannot see the logic in the argument that matter and force are separate entities. Each primate in nature is the representative of force, or the manner in which forces manifest themselves to our consciousness; and it matters not whether the combinations of these primates are simple or complex, the result is always equal to the sum of the forces represented.

But our author says that if atoms are unconscious, *per se*, then no degree of complexity will render them conscious. Let us see. Oxygen is unlike water. Hydrogen is unlike water. Can anything like water result from their complex union? Most certainly.

Again, Chlorine is unlike salt. Sodium is unlike salt. Can anything like salt result from their union? Surely there can.

Again our friend says: "You cannot have in the whole what does not exist in any of the parts," which is only the same fallacy stated in a different manner.

This argument would reverse the axiom that "the sum of the parts is equal to the whole," and declare that *each* of the parts was equal to the whole!

We agree to the statement that matter is essentially force, and conclude that law is the manner in which force manifests itself. And if this be true, then it does not follow that the laws of matter is all there is of matter. If we should say that the laws of force was all there is of force, the absurdity of the statement would be apparent.

Mr. L. says there are two radically distinct kinds of force. This we deny.

First, he says, there are the primary forces of nature, such as gravitation, cohesion, repulsion, heat, electricity, etc. We beg his pardon, these are only the manifestations of force, or properties belonging to it; for all along they have been considered properties of matter, and if matter is force then they are only properties of force, and the force itself evades the grasp of the mind.

The other kind of force, he says, is *will* force. And then enters upon an argument to show that such a force could not exist according to the laws of correlation and conservation, and, therefore, will force must be supernatural. Now, this is the rock upon which theologians have foundered, viz.: the human will. And our friend, by assuming that will is an entity, subjects himself to all the pitfalls which lie along that road.

The fact is there is no such force in existence as will force. Will is simply a state of the mind in reference to some action, passion, or state of being, and is always governed by the incentive or motive.

If will was a force superior to the mind it would, sometimes at least, govern the mind contrary to its desires, but its never does. And we must conclude that will is the attraction or repulsion of the mental force.

There is, consequently, but one general force in nature, and that a material one; and its most symmetrical manifestation is the human mind, which results from the development of a physico-mental germ (derived from the parental union of anterior forces) through the impress of surrounding conditions upon the brain, those impressions leaving their corresponding ideas, each idea being a material fact, and being retained in cellular form, will survive, in the ratio of its use to the general mental fund, dying out when no longer needed.

This mental being may or may not be immortal; as I think that nothing could be a greater curse than continued life to those who do not desire it; and we think that the soul will always be permitted to choose between immortality and annihilation. Be this as it may, if immortality is ever proven it must be in accordance with natural and material law.

C. W. STEWART.

REPLY TO J. TINNEY.

Your question as to "what is the balance for a Supreme Being if one exists?" shows you doubt such existence—which I suspected. Such could balance itself, equal with worlds held in balance.

To ask for yes or no, you claiming such "dictates the answer," is strange logic. However, it satisfies me you believe body and mind ultimately become extinct. The reason why I think differently is: 1st, Because mind must be equally as impossible to become annihilated as matter; and 2d, Because mind is distinct from matter, always was and always will be; and 3d, The overwhelming proof from the spirit world of its continued existence; and 4th, Because spiritual ideas have no resemblance to matter.

No one says a gallon of mind, a bushel of thought, a mile of soul; or, as one hundred feet high, or capable of transportation, with freight charges, etc., as applied to matter; nor does intelligence come from matter, although manifest everywhere.

The cause of it, and of all things, can be explained when you find a place to put the lever of Archimedes. As you seem to believe in no one, or any ideas excepting your own, further progress does not appear encouraging or promising.

Yours for truth and progress.

Columbus, Ind. A. B. CHURCH.

Mr. H. G. Wright, of San Bernardino, Cal., Aug. 2, 1874, describes a small lake or pond in New Hampshire, which has two outlets, and with which he has been perfectly familiar from boyhood. "Neither of the outlets," the writer states, "ever dries up, and each of them discharges more water than enters through the only visible feeder. The pond covers, say, fifteen acres; it is shallow, with muddy bottom, with boulders in places, the surrounding land being largely made up of granite ledges and boulders. The outlets are at opposite ends of the pond—one descending rapidly 150 feet soon after leaving the pond, the other passing through a boggy swamp and then a meadow, after which it also descends rapidly. The only feeder is very small, and dries up in summer."

During a hurricane a Kansas official became terrified and acknowledged that he had stole \$1,500. When the wind went down he made up his mind that he was mistaken about the amount stolen, if indeed he had stolen anything.—*Worcester Press*.

AUTOBIOGRAPHY OF THE DEVIL.

GIVEN BY EDWARD PALMER, DIRECT FROM HIS SATANIC MAJESTY, "OLD NICK."

CHAPTER IV.

The remainder of the conversation with Vul. can confidential, therefore withheld—A suspicion and a preconceived theory, for the present kept secret—The Heathens know as much about the invisibles as do Jesus and Christians—"A commentary upon the God Book" to follow the "Autobiography"—Returning to the Garden, Nick and Vul. meet another brother named Esaulon, who brings later news from Heaven—Great dissatisfaction and demoralization among the Heavenly hosts—The principal cause of the trouble because there was no woman there, and, "almost to a man," each angel wanted one—Michael "mad as a March hare," and wants his father to send an army and take Nick prisoner—Gabriel seconds Michael's demands—Jophiel sustains them both and wants the woman too taken into custody—The father refuses to comply, when Ariel proposes another plan which is accepted—Esaulon enlists in the Devil's service.

The remainder of our conversation being confidential, I withhold it from the reader. Suffice to say, Vulcan made disclosures which to me were very important; strongly confirming a suspicion which I first entertained when he interrupted me a few hours before; and which showed me that the truth of a theory which I had held for years was being partially demonstrated. Further along the reader will understand the character of the demonstrations to which I refer. But for the present I must refrain from mentioning what that suspicion was, or the theory to which I just referred.

As I am now entering upon an important era, as connected with the human family, it may be well, before proceeding, to answer the oft repeated question: "Why do you introduce Vulcan? He does not pertain to Jewish or to Christian theology, but to Heathen mythology." This question arises through the ignorance of the questioner. I will "answer the fool according to his folly." One asks it, thinking the Bible reveals all, and that the ancient Gentile nations were in total ignorance of my affairs. If the Bible had told the "whole story" there would have been no occasion for my writing my autobiography; and if the Jews and the Christians had known but the half the Gentiles knew concerning me and my associates, I am too charitable to suppose they would have so flagrantly (frankly) if you wish a brimstone comparison) misrepresented me. Another asks the question, believing it to be a burlesque on the Bible, and that it is improper for me to introduce other than Bible characters. The Bible reveals very little of my history; although, one would think, by the pratings of the priesthood, that it contained little else. I do not wish to caricature the Bible; but to make known to mankind many important facts which are intimately connected with its welfare, and which no other tongue can tell. My connection has been and is with the whole human family; therefore, some correct knowledge of me and my associates has been given to the world through Gentile sources which Jesus and Christians have ignored, and which has an important bearing on the subject before me. I have introduced Vulcan, and I shall introduce others which have been made known through the same source; and I shall introduce some persons to your attention whom you have not known heretofore. Do not criticise so acutely until you have read the whole of my story; and also my "commentary upon the God Book," which will follow. "Let me tell my story in my own way," and then, reader, if you wish to cross-examine me, I am at your service.

As the sun bid us "good morning" we returned to the garden.

"Is that the man?" said Vulcan, pointing in the direction in which we were going.

"No," said I, looking in the direction indicated, "he has not yet recovered from the effects of my surgical operation. That is one of our brothers, wait till he draws nearer and we shall know him."

"It is Esaulon," exclaimed Vulcan; "he seems to be in a hurry—Halloo, Sul, what is wanted?"

"We have heard so many strange stories about what things are being done down here, that I thought I would come and see for myself," answered Esaulon.

"What have you heard?" I asked.

"I suppose Vulcan has told you all of interest that transpired up to the time he left. Most of the boys are discussing the beauties of the garden; they say they like here better than home. Some of them are much dissatisfied with their home surroundings; they complain they are too much confined, and bewail their folly that they had not given you their support in modifying the home place. Some are talking of coming here to take up their abode; others are accusing father of showing partiality to you; while a few declare that they will turn the old home topsy-turvy if something is not done to better their condition (at this point Vulc. gave me a sly wink. Our anticipation were beginning to be realized), but the woman seems to create the most discontent (another wink from Vulc.), almost to a man each wants a woman; and how to obtain the all desirable object is the momentous question."

"How is Mich. in his mind?" asked Vulc. "O, Michael is mad as a March hare. He threatens all manner of vengeance on those that talk about the matter soff down here; he upbraided father for the part he had taken in encouraging and assisting Nick. Says he, 'Nicholas is a traitor, and if he is allowed to go on he will draw the whole host of heaven (with exception of a very few) after him; he will wage war upon the few of us remaining; we shall be overcome; our father, the king, will be dethroned; our kingdom will be utterly destroyed, and we shall perish at his hands. Even now our brothers are going unto him. Not only this, but the spirit of revolt is in our very midst, threatening us with destruction if we accede not to its demands. Therefore, father, I pray thee, let thy decree go forth that the hosts of Heaven be gathered together, that they may take Nicholas captive and bring him hither, that he may be bound and his power taken from him.' 'Nay, Michael,' father replied, 'I will not do this thing. What harm hath he done?' Then answered Michael, 'All that he hath done is an innovation upon our institutions, which have been established from all eternity. Leaving his father's house, and setting up an abode in the earth, which thou didst aforeset apart for one of thy secret places. At his instigation thou and he did make a man. Is not man a new order? And the woman! Whoever knew her like before? Shall she not seduce all thy creatures? Behold, even now Vulcan has gone after her; and nearly all the host of Heaven cannot rest because of her.' 'Still, Michael, I am not convinced that there is any need of doing this thing which thou proposest. Wait awhile and let us see if what thou fearest is likely to come to pass.' Michael, filled with rage, was about to depart when Gabriel begged to be heard, saying, 'Indeed, father, the words which Michael has spoken savor much of truth, for even now many of our brothers are without, and are severely troubled because of the woman; and their mouths are filled with complaints and threatenings. And ere it is too late, and they have departed from us to join Nicholas, let me sound the trumpet to call them together to hear thy command, and take Nicholas captive and bring him hither, that we may make an example of him here before our brothers; and that a show of thy vengeance may be a terror to evil doers.' Then said father, 'I perceive there are others of thy brothers waiting to be heard. I will hear them before I decide on this matter.' Then Jophiel stepped forth and said, 'Nay, father, thou needst not to wait, for we are all agreed in this matter. The words Michael and Gabriel have spoken are the words we all would speak, and let the woman be brought hither also, for she is the sole cause of the whole trouble, and that our unruly brothers may all look upon her and do with her whatsoever they desire.' Then said Ariel, 'O, my father, it seemeth to me that my brothers are not sufficiently thoughtful, neither do they have sufficient care for thy welfare and the interests of thy kingdom. The power of the Nicholas, so much to be feared, lieth in the offspring of the woman. So long as thou canst keep the man and the woman in ignorance of their true relations to each other we are safe, and thy kingdom is safe; therefore, let the counsels of Heaven be kept secret, and let no open warfare be made upon Nicholas, although we will prepare for our own safety. Therefore, I counsel, that while we place ourselves upon guard, and place secret spies to watch well all movements of Nicholas, and the man

and woman, we refrain from any untoward acts that may discover our plans to our supposed enemy.' When Ariel had made an end of speaking, father, being well pleased therewith, said, 'Ariel has spoken more wisdom than ye all. Let it be according to the words he has spoken.'"

At this recital Vulcan could refrain from speaking no longer.

"You see, Nick., things are coming out just as we were talking last night. Didn't I tell you so?"

I then said to Esaulon, "Esaulon, now that you have come here, what do you propose to do?"

"I can hardly tell," said he; "I think I much prefer remaining here; it is much more desirable than home."

Vulcan and myself conferred a moment, and then I turned to Esaulon and said, "Vulcan and myself are indeed glad to meet you here, and we think, from what you have told us, that you can be of great service to us if you will."

"What service would you have of me?"

"To go to and fro, between Heaven and Earth, to keep us informed of home relations."

"This is just what I will do, and with pleasure."

"Well said, Esaulon, you are one of us."

Future disclosures will show some of Esaulon's important services, and how great a debt of gratitude is due him from mankind, as well as from myself.

THE CAR OF JUGGERNATH.

The Great Indian Festival at Berhampore—One of the Juggernath's Victims.

A correspondent of *The Madras Athenæum* writes to that journal: "A frightful accident, which terminated fatally, happened at Berhampore on Saturday evening, July 25, in connection with the dragging of Juggernath's car. The poor unfortunate man was a carpenter, and for three or four months has been employed in constructing the car which cost him his life. At the time the accident occurred, he was sitting on one of the axles, and it was his work, when the car was running off the road or against a house, to block the wheel with a piece of wood. In pulling the piece of wood from under the wheel he lost his balance, fell down, and as the car was pulled along at the same instant, the wheels passed over his arms and legs, which were completely pounded. The poor fellow was at once conveyed to the civil hospital, but he never recovered consciousness, and died early the next morning. That his death was the result of a pure accident, there can be no doubt, as the tahsildar, the sub-magistrate, and the inspector of police will be able to affirm. Nor can I see, if such ponderous and unwieldy machines are allowed to be dragged through the public street, crowded with people, how any person can be held responsible. The police, I know, are supposed to take every precaution against accidents; but when the car is unwieldy, now rushing to this side of the road, and now on that, when it is pulled by hundreds of people a long way ahead, and often starts all of a sudden, what can the police do? Several times, as I saw the car start through the crowded streets, my peons were excited lest some one should fall down and be crushed under the wheels. The wonder to me is, not that there was one mangled body, but that there was not several; and I cannot but think that the government is highly to blame for allowing—in the name of religion, but really for the sake of fun, or 'tamasha'—such ponderous and unmanageable vehicles to be dragged through narrow, crowded public streets. This year the car—with a view of using it in future years—has been made stronger and heavier than usual. The wheels, too, which are of solid wood, and twice the width of ordinary bandy wheels, have been girt with tires, and so rendered more dangerous and destructive in cases of accident. Moreover, the presence of the police, on the car and round about, giving orders, makes it appear to the natives as though government had taken Juggernath under its especial care and direction, and gives the idol an éclat which otherwise it would not possess. Even the accident is turned to the glory of the god, and amid others I have heard it accounted for in the following ways:

1. That as Juggernath was appearing this year in a new body, he wished to show his power in some unprecedented manner.
2. That the carpenter who built his car has given him a great deal of trouble, and in a rage he had killed him.
3. That Juggernath, being so pleased with his new car, manifested his pleasure to the chief carpenter by giving him salvation publicly in the bazaar.
4. That Subadhara's—his sister—car being made so much inferior to his own, Juggernath's brotherly indignation was aroused, and he killed the builder for the slight upon his sister.
5. That in removing the divine principle from the old idol to the new one, Juggernath's permission had not been asked, and he therefore showed his indignation at the indignity offered.

6. That the roads being so clean and level, (thanks to the municipality,) as compared with former years, Juggernath became quite bewildered; and that while in the state of aberration he accidentally ran over his carpenter.

With regard to some of the people, it may be added that their faith in Juggernath's divinity has been rudely shocked, and they are unable to reconcile his godship with his conduct in killing the carpenter, who for three or four months had been diligently employed in constructing his car. 'Where is his mercy?' they ask. 'The gods, like the people,' said one man, 'have all become false.'"

An interesting discovery of a life-size female bust, in pure silver, has lately been made at Herculaneum. The work, according to an account given in *The Patrie*, is in a state of excellent preservation, and is the only specimen of its kind which has been found during the course of the excavations. At first the material was thought to be only bronze, the action of the sulphur having somewhat altered the appearance of the surface, and the sulphate of silver which has formed upon the metal yielding a black color, like that found in the commonest sort of material. The bust was removed to the museum, when one of the keepers, struck with the unusual tone of the bronze, scraped away a part of the surface, and at once came upon the silver beneath. A discussion has arisen whether the work was originally cast or chiseled, but there seems now little doubt that the former hypothesis is correct. The head is that of a young and beautiful woman, but as yet the features have not been identified with that of any other extant head.

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Living Department.

In this Department everything pertaining to the advancement and elevation of woman shall have a place, and our children also; who are to be the men and women of the future. What they will be, depends upon what we now teach them.

BY M. EMERSON WILSON.

Letters and communications for this department must be addressed to M. Emerson Wilson, Lombard, Illinois. Mothers, sisters, friends, one and all, send us living truths, life experiences of your own souls, and let us live our real selves, our inner life, and seem and be to each other what we really are.

THE SPIRIT OF PROGRESS.

BY MRS. F. D. GAGE.

The gloomy night is breaking,
E'en now the sunbeams rest,
With a faint yet cheering radiance,
On the hill-tops of the West.

The mists are slowly rising
From the valley and the plain;
And the Spirit is awaking
That shall never sleep again.

And ye may hear that, listen,
The Spirit's stirring song,
That surges like the Ocean
With its solemn bass along.

"Ho! can you stay the rivers,
Or bind the wings of light?
Or bring back to the morning
The old departed night?"

"Nor shall ye check my impulse,
Nor stay it for an hour,
Until Earth's groaning millions
Have felt my healing power."

That Spirit is Progression,
In the vigor of its youth;
The foe of Oppression,
And its armor is the Truth.

Old Error, with its legions,
Must fall beneath its wrath;
Nor blood, nor tears, nor anguish,
Will mark its brilliant path.

But, onward, upward, heavenward,
The Spirit still will soar,
Till peace and love shall triumph,
And falsehood reign no more.

For the Spiritualist at Work.
WOMAN.

The Womans' Congress, just closed in Chicago, shows a movement in the right direction. No one in attending and witnessing the deep interest manifested by all present, can doubt for a moment the ultimate success of the women of the Nineteenth century in attaining their freedom.

This Congress is not what is called the Womans' Suffrage party, but, as we understand it, its object is the advancement and culture of women in all departments of life. This is as it should be. Let woman have the advantage of culture and education, and it will not be long before she will be done asking for her rights at the hands of man. Her birthright of sovereignty will come to her by inheritance, through the *divine law of creative force*, which has heretofore been shrouded in mystery and ignorance. The scales are fast falling from our eyes, and we begin to see for ourselves what our birthright is.

Sisters, and women of the Nineteenth century, we implore you to be up and doing, work with the will and energy the cause demands. Are we asleep that we take no more interest in this great work of perfecting ourselves, thus showing that we are in earnest? Emerson says, "Let mankind beware, when God lets loose a thinker upon the world"—but we say let mankind beware when woman takes the work in hand of redeeming herself. When aroused to a sense of her own needs, her soul touched—quickened into action by the divinity within—fired by the electric law of life coursing through her veins, bringing her into rapport with the divine creative force. When this takes place in each woman's soul, what hand can stay its power? Then revolution in earnest, like a volcano, slumbering for ages, this power will burst forth and in mighty torrents sweep every obstacle before the burning lava of truth, that through woman shall come. Then woman shall take her rightful place in the realities of life; queen of herself—the mother of men.

Sisters, this work is ours; let us delegate no longer our work to others, and sit with folded hands waiting "for the good time coming," (so much talked about). Let us make it now by examining our own souls and beginning the work there, thus showing to all that we are in earnest—that we realize the greatness of the work before us! Manhood and womanhood

perfected. Let us characterize our lives by our acts. We need fear no opposition from man, *our brother*. True manhood will appreciate every effort of woman to perfect herself, as they very well know that manhood keeps pace with the divinity of womanhood.

PROGRESS.

If there is one subject that interests us above another it is Woman; her past, present and future position; her spiritual growth.

From the first tiny rap at our own fireside (twenty years ago) in Toronto, Ont., where we then lived, up to the present moment, we have been passing through many and various phases of manifestations, each in advance of the other. And during all of these years of experience the teachings of our spirit friends have led us step by step into individualized womanhood. Few of us realize the work we have to do. Could we but see our spirit friends as they gather around us day by day, teaching us these great lessons of life, we would put our hearts into this work and bend all our energies in working out our own salvation. No time for idleness when once we feel the importance of soul work. Let us not look around to see what others are doing, but put our own hands to the plow of progress, and turn not aside. Let us take up the broken links of our past lives, and weave them into our present and future; making up the chain of magnetic soul life—reaching forth to the eternal life beyond, with a power that naught can break.

If woman in the past had enjoyed equal advantages of education and opportunities for culture, that man, her brother, has ever had, much more progress would have been made than exists now. But we are now beginning to think, and once let us think, the work begins in earnest with ourselves. We who enjoy the teachings of those gone before—our mothers and sisters—who were denied the privilege and opportunity of uttering their soul thoughts when in earth life—now have their experience in spirit life to aid us, and from the light thus received, we go a step further, and claim for her a higher position in this life than has been dreamed of hitherto.

Much ado is made by the ignorant at her claiming *equal rights* with man. But when we claim more than this for woman we shall be deemed crazed, as well as beside ourselves. But the days of moral earthquakes are not over yet, and while we are recovering from one shock, let us prepare for another, as many more are coming. Woman is now taking her place by the side of man as his equal. Advanced minds no longer ignore the fact, and soon scientific investigation in the right direction will place her in the order of nature just where she belongs—the highest form of created life, and the mother of all men. This is not a new thought to spiritual scientists; many of them have accepted it, and more will anon. Let us think of this, sisters, and act worthy of our inheritance.

THE HOME CIRCLE.

We have four good mediums belonging to our home circle, through whom we have received many very fine tests and communications from spirits whom we knew in the form, as well as those we never knew in the earth life. These spirit guides have directed us to give to the world their thoughts and ideas; hence we will hereafter publish facts from *The Home Circle*.

Oct. 23, 1874. "Madam: He told you of a letter you were to write for the SPIRITUALIST AT WORK. Mr. G. is going to help me give it to you."

MR. EDITOR: I formerly used my pen for the press, but not in this way; yet I am thankful for this privilege. You have established one of the finest papers in the West, and I now say I will help you. You have fought a grand battle for the freedom of speech, and your reward is sure. The time has now come to free the public mind of all that has been said against you in bitterness. You shall be sustained. Go on boldly, fearlessly, and do your duty toward all mankind.

You are soon to see the tide of prejudice turn in your favor, and many who have wronged you shall feel ashamed. Be charitable, deal not in personalities, and thine enemies shall feel the sting of conscience in not being more liberal toward you.

And now, brother, from this time forth, you can count on me. I intend to point out certain things to the public that will be for their

good, and they may regard my words as prophetic, for I tell you there is to be a great overturning, both in the political as well as the spiritual ranks, and all religionists are to feel the blow.

Your helpmate is to write for your paper, articles full of thought; when read, will interest many. Your paper is to go far and near, freighted with comfort to many a sad heart.

Thank God, I have found those I can work through, and will improve my opportunity, working with a will. You shall have help. I will work for you and the public good, and many will ponder, saying, "Can it be that White is before the world again." Dr. R. and Mr. G. are to be thanked for introducing me to this medium, for without them I could not have held control.

Good night for the present—not forever—for now I have found you, I must improve the time.

WM. WHITE.

Science.

In an article on Agassiz in the *American Journal of Science and Arts*, it is stated that his brain weighed considerable more than the normal average weight of the human brain.

The high honor of an election as foreign member of the Royal Society of England, has been deservedly conferred upon Professor Asa Gray, of Harvard College, the distinguished American botanist.

In the latest revision of his well-known work on the antiquity of man, Sir Charles Lyell withdraws the opinion that since the time of the Romans the central districts of Scotland have risen twenty-five feet, which he previously advanced on the authority of Mr. Geikie.

A series of observations, for the purpose of ascertaining how much atmospheric dust falls on a given area, in a given time, has lately been completed by M. G. Tissandier, of Paris, who finds that on the parade-ground, known as the Champ de Mars, the surface of which measures less than half a square mile, several pounds of such dust fall in each space of twelve hours.

Mr. Burton, an astronomer, who for two years acted as assistant to the Earl of Rosse, recently told the Royal Astronomical Society that during those two years there had been only three hours of excellent definition for the great reflecting telescope of six feet aperture; that is, only three hours when a perfectly clear and satisfactory view of the heavenly bodies could be obtained with it.

A poisonous fish, called by the natives *Bibi*, has been discovered by Dr. Beccari, the distinguished Italian traveler and naturalist, in his recent exploration of the Aru islands, in the Malay Archipelago. This fish has the habit of inflating itself with air. Dr. Beccari writes that on the day of his arrival in a certain village five of the natives were poisoned by eating it, and all of them died.

In a paper on the animals and plants of Greenland, communicated to the Royal Physical Society of Edinburgh, by Dr. Robert Brown, its secretary, the opinion is expressed that Greenland derived her fauna and most of her flora from the eastern continent, when united to Europe, probably in the Miocene epoch, by uninterrupted land communication, or by a chain of islands of which Iceland and the Orkney and Shetland Isles are remnants.

An asserted change in the climate of Scotland is attracting some attention in that country. The opinion is quite general there, says Mr. Scott, Director of the Meteorological Office, that the winters are warmer and the summers are cooler, on an average, than they were in the last century. Trustworthy statistics on the subject, however, do not appear to exist. The argument that the summers in Great Britain are cooler than formerly, because it is now impossible to make wine from grapes grown in that country, is pronounced fallacious by Dr. Voelcker, who asserts that wine can be made from such grapes.

An explanation of the moon's want of atmosphere has been proposed by Mr. A. H. Garrod, who writes to *Nature* that he does not remember to have seen it anywhere. His idea is that "it is the consolidation from cold of all the previously existing gases and vapors of the moon which has caused its atmosphere to disappear." We think this suggestion must have been made before; for by reference to Mr. Richard A. Proctor's work on *The Moon*, we find mention on page 360 of "the theory that lunar seas and lunar air have been solidified by intense cold."

The question of the moon's influence on the weather is not yet settled to the satisfaction of meteorologists. Hitherto, however, the tendency of investigation has been to negative the existence of any such influence; but in a paper by M. Marchaud, recently presented to the Paris Academy of Sciences, the author endeavors to show that the temperature and pressure of air, the appearance of the sky, and the rainfall, are all appreciably affected by the moon. He founds his deductions upon a study of the distribution of storms between the years 1785 and 1872.

Saws and Straws.

Head light—Bright eyes.

A fiery steed—Horse radish.

Singular—To see a garden walk.

The original greenbacks—Frogs.

A bad omen—To owe men money.

A large drop of water—Niagara Falls.

What is the only pain we make light of?—A window pane.

A vocalist was nearly choked recently by his swelling notes.

The lazy schoolboy spells Andrew Jackson, "Aru Jaxon."

The victim of a bad bargain now wants something "to boot."

A youngster at Barnum's said it was too bad that the rhinoceros had such a big wart right on top of his nose.

What is the difference between perseverance and obstinacy?—One is a strong will, and the other is a strong won't.

What is the difference between a barber and a mother?—One has the razors to shave, and the other shavers to raise.

Said a St. Louis Judge to Patrick McCue: "If you come here again, I'll McCue work on rocks, six months."

"I saw Esau kissing Kate,
And the fact is we all three saw;
For I saw Esau, he saw me,
And she saw I saw Esau."

"I want to know," said a creditor, fiercely, "when you are going to pay me what you owe me?" "I give it up," replied the debtor; "ask me something easy."

"What's the matter with you, my pet?" "O, aunt! I just wanted to touch a little chicken, and the old hen growled at me and bit me with her nose!"

"Dear me," said a good old lady, who was unable to keep up with her work, "I shall be glad when I get into eternity, so as to have plenty of time for everything."

A schoolboy spelled "sob," and when asked to define it, blundered out, "It means when a feller don't want to cry and it bursts out itself." Another defined a comma as a period with a tail.

A raw countryman, gazing at a garden, in the vicinity of Boston, in which were several marble statues, exclaimed: "Just see what a waste! Here's no less than six scare-crows in this ten-foot patch, and any one of them would keep the crows from a five-acre lot!"

A little boy who was nearly starved by a stingy uncle (his guardian) with whom he lived, meeting a lank greyhound one day in the street, was asked by his guardian what made the dog so thin. After reflecting, the little fellow replied, "I suppose he lives with his uncle."

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